

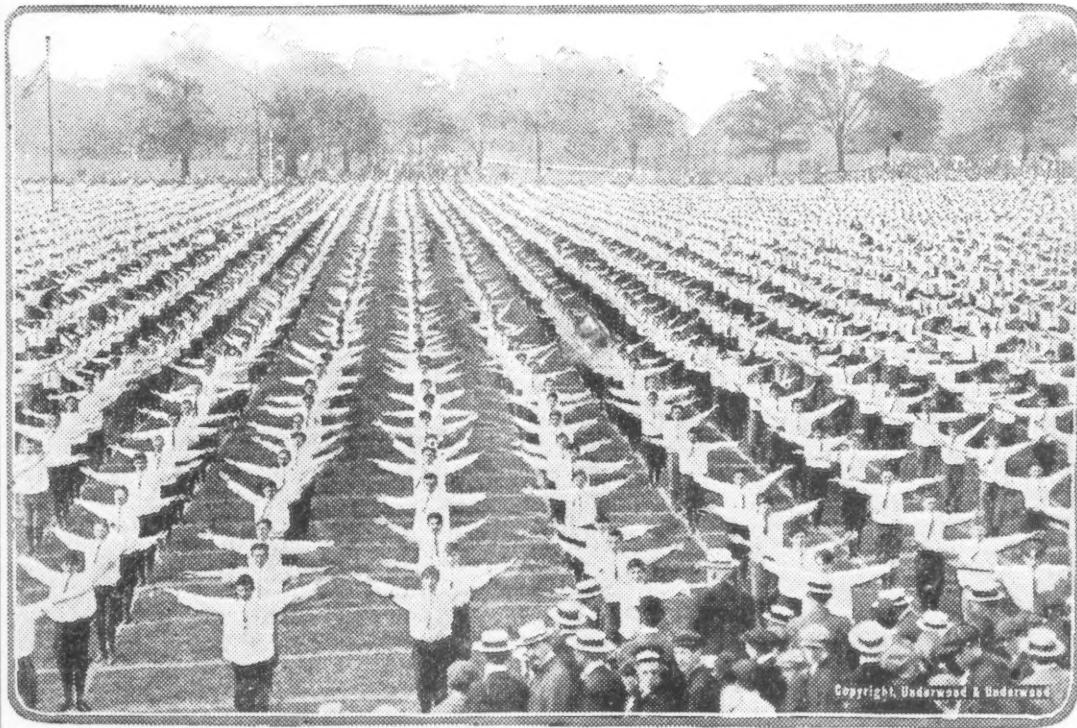
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A Monthly Magazine of Educational Topics and School Methods

Volume: Thirteen

October, 1913

Number Five



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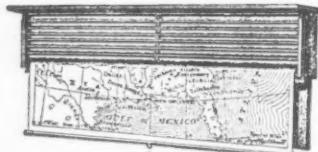
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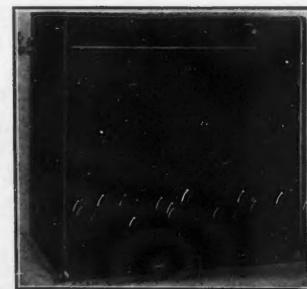
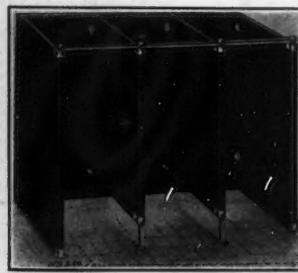
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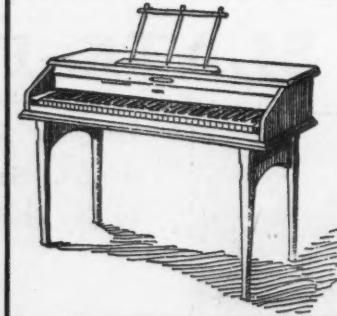
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The true educator does his utmost to teach his pupils to be self-reliant in the sense of not needing assistance for the hundred and one little things that young people are expected to do. Self-reliance is thoroughly compatible with reverence for authority and respect for God.

Let us beware of "practical" problems that aren't practical. Who in the world, for instance, ever wanted to find out how much work could be done by nine and seven-fourteenths men in eleven and three-twentieths days?

If, during this month of October, we teach the children something of the beauty and consolation of the Rosary as a form of devotion, we have the consolation of knowing that in so doing we are accomplishing more in the way of true education than palatial lecture halls and endowed universities.

Those who keep their ears to the ground tell us that we are on the eve of an era of strong anti-Catholic feeling. When the time of trial comes, will our present pupils be in the forefront of the Church's defense?

God demands of us a reasonable service. He does not require that we ruin our health or jangle our precious "nerves" or dull the edge of our mental equipment by doing more, even in His service, than one should reasonably attempt to do.

What is your stand toward the "movies" in your town? You cannot afford to condemn them outright, for not all films merit condemnation. Besides, are you always in a position to judge?

Congratulations, Boston!—The school committee of Boston has had the courage and the decency to drop Kingsley's "Westward Ho!" from the supplementary reading list in the city high schools. In so doing the Hub educators have set a fine example to their confreres in every other city in the country where the rabid preacher's polemical romance has found favor. "Westward Ho!" is no book for children; indeed, it is no book for anybody.

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

In the guise of a novel—concerning its technical merits we have nothing to say—the book parades, but one need but use half an eye to discover in it a virulent, misleading and unmistakably malicious attack on beliefs held sacred by all Catholics and by many men and women without the fold.

We are rather surprised in this connection to find the scholarly and usually tolerant *Dial* waxing flippant and illogical.

"Undoubtedly," says the Chicago organ, "there is much with which readers of certain prejudices and upbringing might disagree in the Anglican writer's earnest utterance on certain points over which men have argued and fought for centuries; but what romance-hungry young reader is going to let that fact spoil the story for him or her? The condemned passages are more than likely to be skipped in any case, or to be hurried over with no thought but for the progress of the fortunes of Amyas Leigh. Truly, if Kingsley is dangerous reading, we had better confine our youths and maidens to the reading of Sandford and Merton and *The Parent's Assistant*, and bar their approach to the public library."

For once at least the most astute of our literary magazines misses the point. The "romance-hungry young reader" is singularly open to impressions and is not sufficiently developed mentally to discriminate between truth and falsehood, fair-mindedness and bigotry, historical fact and purposely misleading fiction. The *Dial's* implication is that the Boston authorities were prevailed upon—possibly intimidated—by certain thin-skinned and super-sensitive individuals of the Catholic persuasion. We prefer to believe that the school committee acted from a sense of the fitness of things.

We Catholics are not so sensitive as some of our critics suppose; often we are not sufficiently sensitive for our own good. We read "Ivanhoe," for instance, in many of our Catholic schools, despite the objectionable types of monks and ecclesiastics that Scott habitually presents, because in the book we have a recognized masterpiece in which there is manifested ignorance of Catholic life but no deep-seated venom. But Kingsley was no Scott. The Anglican divine—sometimes mistaken for an exponent of muscular Christianity—was possessed of a dangerous and singularly irritating combination of vocabulary and prejudice which he used, in season and out of season, in polemical warfare of the meanest and most undignified type. "Westward Ho!" has added nothing to English literature; it does not possess even an historical importance in the development of the novel.

The Basis of Social Reform.—Persons swept blindly along on the crest of the reform wave now breaking over the country would do well to ponder the words of Representative W. S. Ware of Philadelphia, who, in a recent utterance, was clear-sighted enough and courageous enough to stigmatize many manifestations of our legislative frenzy as futile and superficial. Among other things, he said:

"Whenever we find anything wrong, whether it be in the growth of trusts, the publication of obscene books or plays, the popularity of demoralizing dances, or the prevalence of divorce, we look to the legislature or to congress for a remedy. All that the legislature or congress can offer, however, is a law—something written on the statute books that does not improve the mind or heart of a single human being."

"The place of reform is in our schools. Education today is mere memorizing. What we must strive toward is the application in the schools of book knowledge to the conditions of life. The interest of children should be aroused in the things of life, and knowledge should be built up on the concrete things which are all about us instead of on the changing sands of memory."

It is the conviction that "the place of reform is in our schools," that is responsible for the great interest taken by the Catholic Church in education and the many sacrifices cheerfully made by our Catholic people for the sake of the same sacred cause. Legislation is largely futile because it does not strike at the root of the evil; and it does not strike at the root of the evil because it fails to realize that mankind cannot be made righteous in a mass. All true and permanent and efficient reform is the reform of the individual; and in acting on the principle that every child has an individual soul to save the Church becomes the most potent factor for reform that the world is destined to know.

It is well for us Catholic teachers to meditate on these facts and to make a personal application of the principles underlying them. Every day that we spend in the routine work of the classroom we are making or marring the future for the children whom we instruct. We are forming them to habits of mind and dispositions of heart which, with their knowledge or without it, will sway them in their later life. Our ideal is to fashion the little ones in the image of Christ, to saturate their young minds with the Gospel precepts, to bend their wills to the law of God. The Golden Age may never dawn; but it will come nearest to realization when the principles that lie behind the unobtrusive parochial school receive their merited appreciation.

Correlation Again.—The problem of education, whether expressed in terms of arithmetic or in terms of life itself, is the problem of correlation. "The surest way for a learner," says Locke, "is not to advance by jumps and large strides; let that which he sets himself to learn next be indeed the next; i. e., as nearly conjoined with what he knows already as it is possible; let it be distant, but not remote from it; let it be new and what he did not know before, that understanding may advance; but let it be as little at once as may be, that its advances may be clear and sure."

The theory thus set forth is time-tested and logically sound. It applies to the teaching of such subjects as history, language, mathematics, science and bookkeeping. It applies, too, to the teaching of religion. The motto, "From the simple to the complex, from the known to the unknown," bears quite as fully upon the teaching of the catechism as upon the teaching of geography. The knowledge that really counts is organized, vital knowledge; and the attainment of such knowledge is impossible without correlation.

The greatest problem of all, the art of living, is equally susceptible of correlative treatment. Unfortunately there are too many instances of men like the college professor who knew more than any man ought to know about the fourth dimension but who didn't have enough practical sense to put a cat out of the room. Such cases point to defective correlation; the various strands of existence do not articulate; as the printer would say, they are "out of register."

Correlation, in the larger, more vital sense, implies an appreciation of the points of contact between formal knowledge and the processes of existence; a realization of a sense of proportion bearing upon the multitudinous and apparently conflicting details that make up so much of daily life; a nice discrimination between the things that matter little and the things that matter tremendously; a subordination of means to ends, of causes to effects; above all, a perception of the true nature of man and of his ultimate destiny.

To make all this tangible, coherent, concrete; to bring it into fruitful practice in the workaday life of the children, is the great work that we as teachers are bound unto. The riddle of existence, as the parlor philosophers like to call it, will always remain something of a riddle; but it is our duty to enable the man and women of the next generation to see and to prove that the tangle of things is not a hopeless tangle.

Some Recent Developments.—The superintendents of the schools of New York City have recently recommended certain changes in the course of study for the grammar grades which will prove of interest to teachers generally. Those of us who have been watching for some years the ways pedagogical winds have been blowing will probably see in the recommendations that follow a tentative return to the system of obtaining before a host of fads beset the straight and narrow way of a curriculum often derided as old-fashioned. Here are some of the superintendents' suggestions:

1. That the present syllabus in nature study be withdrawn, that the subject be unified with hygiene, and that the subjects of hygiene and nature study shall also be taught partially in connection with geography, with supplementary reading and with English.

2. That grammar, composition, reading, spelling and penmanship be grouped as English work; that attention be given to spelling and penmanship in the class work of all subjects in the course; that a single system of penmanship be taught throughout the school system, with the adoption of a uniform, simple letter type.

3. That only so much grammar be taught as is incidental to general instruction in English and as may be required to insure the use of correct oral and written English by the pupils.

4. That considerable time be devoted to reading aloud, particularly of shorter selections, with a wider range of authors than at present.

5. That oral English be emphasized in every grade.

6. That general European history be taught in so far as it has a bearing on the development of our own country.

7. That shopwork be introduced during the 5th year.

8. That the teaching of music be simplified and singing work be emphasized.

The recommendations further call for an elastic scheme of optional courses in foreign languages and science in the upper grades, to replace the electives now in vogue. It will be interesting to see how the optional or alternative courses, which sound well in theory, will work out in actual practice.

A Conservative Plea.—We are indebted to the Catholic Educational Association for a bulletin by the Rev. William Power, S. J., of New Orleans, entitled: "The Thorough Formation of Our Teachers in the Spirit and Observances of Their Respective Orders, An Indispensable Condition to Sound and Successful Pedagogics." The paper is a convincing presentation of arguments in favor of the thesis worded in the title, and deserves careful consideration, especially by those of the younger generation of teachers who, with the best intentions in the world, are a little inclined to gaze upon false pedagogical gods. The author's position is, of course, impregnable. To deny major contention would be to deny the existence of our teaching congregations as educational necessities.

In one minor instance, however, the learned author appears to overstate his case. He tells us that "such eminent Catholic educators as St. Ignatius, St. Joseph Calasancius, St. John Baptist de la Salle, St. Jane de Chantal and Blessed Mother Barat were all 'remarkable for their strongly conservative methods.'" Perhaps they were; but the reading of their lives would give us some rather definite and at times painful impressions that in the days in which they lived they were not so considered. So far as school organization was concerned. St. Joseph Calasancius seems to have been something of an innovator, in the noblest sense of that much-abused word; and the founder of the Brothers of the Christian Schools, with his invention of the mutual-simultaneous method in teaching and his rigid insistence upon the importance of the mother tongue as the basis of education, made changes that must be regarded as radical. The truth is, the founders of our teaching orders were uncompromisingly conservative as regards fundamental principles; but in the application of those principles to the art of pedagogy and the conduct of schools most of them appear to have been surprisingly ahead of their times.

Note: Especial attention is directed to the series, "Great Catholic Writers Pupils Should Know," begun in this issue of The Journal.



Studying Types of Children in Our Parochial Schools

By Sister "M. V."—Washington, D. C.

There is a strong tendency nowadays to get down to the individual in teaching. De LaSalle, I think it was, who first conceived the idea—perhaps, put it into practice would be better—of teaching children in classes, and the world is deeply indebted to him; for despite its drawbacks, the massing of pupils for instructional purposes has much to commend it. In fact, it is difficult to see how our youth could be educated in any other way, particularly the poor, who would find it beyond their means to provide private tutors, if indeed, it were possible to procure preceptors in sufficient numbers to work.

But teaching children in large masses is not the ideal, as is seen by the effort to form groups of as few pupils as possible, and then subject the individuals to as close scrutiny as may be feasible.

Our parochial schools where, for reasons financial and others, teachers are obliged to accept large classes and frequently three or four grades, it is exceedingly difficult to study the individual except in a very general way; and yet a knowledge of each child in the class, his physical, mental and moral equipment, is of prime importance to the teacher if she would do her work aright.

Let me say in passing, that no teacher can teach and control more than two grades well, because with any more the discipline is very apt to claim a greater share of her attention than the teaching, for the reason that it is well nigh impossible to keep the pupils of more than two grades busy; and as soon as children are out of work they are into mischief. The secret of good discipline and in consequence, of good teaching, is keeping children busy; and this cannot be done with too many grades.

The Overburdened Teacher.

It is conceded that every teacher should know her pupils and keep a record of them. Yet, how is she going to do the study and work necessary with the ever increasing demands made upon her by pastors and school superintendents? The teacher herself is justified in wondering where she can find time to add anything to her already well-filled day, when as it is she is obliged to teach the full quota of catechism, grammar, and arithmetic, and let her pupils sing Requiem Masses two or three times a week during school time. Any remonstrance she may make is met with an offhand remark to the effect that "that is what the school is for—to help the pastor." But if the pupils do not make as good a showing in examinations as those of the public schools, the blame is the teacher's—not that of the one who gave order that interfered with the school work.

Some, too, seem to act on the principle that the more they demand the more they will get; and they are probably right from their own point of view, but they gain at the sacrifice of the teacher's health—and it is simply inhuman to pile work upon teachers to the extent that is often done. The Humane Society in our cities takes charge of those who mistreat an animal. I have sometimes wished they might take up the cudgels in behalf of teachers.

A scheme that calls for a knowledge of architecture—however meager that knowledge—that demands familiarity with the world's masterpieces of painting and sculpture, besides proficiency in their own branches and music, from pupils of the elementary school, certainly does not leave much time or opportunity for intimate study of the individual, and justifies the saying that everything is studied in our schools but the boy and girl, who deserve most careful study if we are ever to have any real education in our schools.

If the religious teacher plans her work for the next day, attends to her religious duties, and gets some exercise out of doors, her hours after school are easily used

up and nothing else should be required of her. Instead, however, all sorts of extra duties are imposed—such as looking up styles of architecture and the history of painting and sculpture, making up her lost lessons, taking care of discipline cases rendered necessary by too large classes, and the sum total becomes a burden and the teacher soon finds her way to the community cemetery—worn out before her time. Remonstrance against this state of affairs brings forth the response, "other communities," or "other schools do it," intimating that the teacher or community in question must be inferior to those referred to if the same thing cannot be. And it usually is done, or at least attempted, often at the expense of the teacher's health and loss to the community.

Dividing Pupils Into Groups.

But to go back to my subject—while it may not be feasible to keep each child of a large class under close surveillance at first, it is possible at the beginning of a school year to divide the public into groups, and time thus spent at the opening of the session is time well spent—and then study the groups in turn as the year wears on.

It does not take long to discover the bright pupils in a class, and it requires even less time to pick out the dull ones. Having done this, the teacher has two groups, and it is not difficult to subdivide the apt scholars into the precocious and normal, and the dull ones into the really stupid and the lazy. As time wears on it is quite within the limits of the possible to further divide the groups so that even the teacher of a large class may do something towards learning the mental and physical makeup of those confided to her care.

If it is done in a spirit of kindness, with a desire to help both teacher and pupil, there could be no objection to allowing the teacher of one year's class to pass her notes to the teacher of the next year's. But unless this could be done in the right spirit it should not be done at all, because all are not large-minded enough not to be influenced by the reports that come to them, and an unfavorable report is apt to work havoc for the child. It is sad to hear a child who has forgotten the part of the past not pleasing and who never dreams her teacher would remember it, still less, tell it on her—say, "Teacher does not like me. I wonder why?" And she may have committed herself but once.

The writer got as far as the above division in the study of her pupils before other duties called her from the class room and found it to work fairly well. The plan and following remarks and suggestions are offered now in the hope that it will benefit some teacher and help to form a working basis for further attempts to someone in earnest about teaching.

Precocious and Dull Children.

The precocious child in a class may be the chief trouble, for it is more difficult to keep her busy. She is usually self-satisfied, conceited, disdainful of less favored classmates, lacks patience with the slow, and wants to lead. She is a stimulus to the normally bright child, who is eager to do as well as her more favored neighbor. The child who "has to study for what she gets" is little trouble to a teacher, but her faults of character are more difficult to label, however; she is apt to be proud and sensitive, far more secretive than her brilliant companion, and inclined to criticism and pouting.

The dull child is generally very lovable, and her attempts to subdue difficulties are pathetic. There is usually some one thing she can do well, and she is responsible in the extreme. She is easily discouraged, and somewhat retiring in disposition.

After the precocious child, the lazy and the mis-

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chievous are the most troublesome. The mischievous boy—for some reason or other the mischievous child is always a boy—must be kept busy, and it is well worth a teacher's time and effort to plan special work for him and to provide him abundantly with material for his over-active brain to exercise itself upon; and even then, a bit of punishment will be in order occasionally. Don't under any set of circumstances let him know he is bothering you. Control yourself and take his pranks with outward calm, though the temperature inside be above the normal. Failure to attract attention often proves an effective reproof, for mischievous acts require the stimulus of recognition for continued repetition.

The Lazy and Bad Among Pupils.

The lazy child offers a problem of a very serious nature, for there is usually some physical defect or ailment as a cause, and until it is removed, if removal be possible, there is not much hope of any very great progress towards industry. Make the child work, be it ever so little, and as for the mischievous urchin, provide a great number of little lessons easily within the grasp of laziness and insist upon their being done. If they are not done well to-day, vary them somewhat and give them again tomorrow, but keep the child working at something until work becomes a habit. And be careful not to become disengaged before he does.

The faults of character belonging to the different grades of intellect have been named rather than the virtues, not because they are of more importance, but because, like the proverbial sore thumb, they are always sticking out, so that one can not fail to see them and they form a good starting point for observation work, but the good qualities should always be given the preference. Teachers, as a rule, do not take much pains to discover the good in a child. Nor do they make the most of it when they do find it. As a matter of fact, everyone, young and old, has a very great deal more good than bad in his makeup, but we are so inclined to pick flaws that we do it unconsciously. The aim of the teacher should be to cultivate the good and check the bad; and the law of physics that says "no two things can occupy the same space at the same time" applies here. Keeping the good in full force necessarily excludes the bad.

There is no claim to infallibility in the diagnosis of the different classes of children enumerated. Human nature is too varied and complex for any general diagnosis to be absolutely correct—hence the necessity of studying each child separately when it is possible to do it—and it is well to remember that while the child is the sum total of his ancestors, their claims to him and his to them are not equally divided, and he may owe more to one than another.

Physically Defective Children.

In studying the child his physical part must not be overlooked. No child with adenoids, defective sight or hearing, will do much school work until the proper medical attention has been rendered. Neither will the child who is suffering for food, or who is unhappy because of home or school conditions do good work. A sympathetic appreciation will often lessen the last named difficulty.

Finally, it should be borne in mind that the child is a bundle of qualities, good and bad, for which he is no more responsible in the first instance than he is for existence, and it is not fair to blame him for the evil he has inherited. If he had any choice in the making of his disposition or the forming of his character he would give himself the best of everything. He does not care to be lazy, untruthful, deceitful, dishonest, or to possess the germ of any of the many other vices which require care and extreme attention to correct; therefore, do not be too hard on him. How many of your own faults have you really corrected in the span of a long life?

When a child tells you a lie, don't place all the blame on him—it may be an untruthful ancestor showing himself—and above all, don't conclude because of one lapse that the child is a liar forever. He may have been tempted and failed only that once in his life. Correct him, by all means, but use the gentle, kindly means you would like to have practiced on yourself or some relative of yours. "You, who can with a good grace, smash the idols, but be careful of the idolaters." Apply this to the child. Correct his faults—more by encouraging his virtues than

by wreaking vengeance on the frail vessel. After the Divine Model, aim to be meek and humble of heart, particularly in dealing with the little child, so that heaven may lie about him during school days as well as in his infancy.

WHY GIRLS LEAVE SCHOOL.

The idea that children leave school to go to work, because their parents need the money, is vigorously combated in a bulletin just issued by the United States Bureau of Education. The authors of the bulletin have made a careful study of trade and labor conditions among girls in Worcester, Mass., preliminary to the establishment of a trade school for girls. They find that from one-half to three-fourths of the girls at work in the factories could have had further schooling if they had wanted to or if their parents had cared to insist upon it.

The survey showed that the number of girls between 14 and 16 years of age who leave school is constantly increasing. During the last five years many more girls between those ages left the Worcester schools than can be accounted for by increase in population. Only about 17 per cent of them had finished the grammar schools; most of them left in the sixth and seventh grades.

Why did the girls leave school? Various reasons were assigned by the girls themselves. Some thirty girls said they "did not like school," "could not get along with the teacher," were not promoted; or wanted to go to work. Two were working to help pay for a piano. One of these was a cash girl who had left the ninth grade to go to work in a department store for \$2.50 a week. Another was a girl of fifteen from the eighth grade, who went to work in a corset factory for \$1 and rose to \$4.82. Still another girl was taking music lessons and contributing to the payment on the piano.

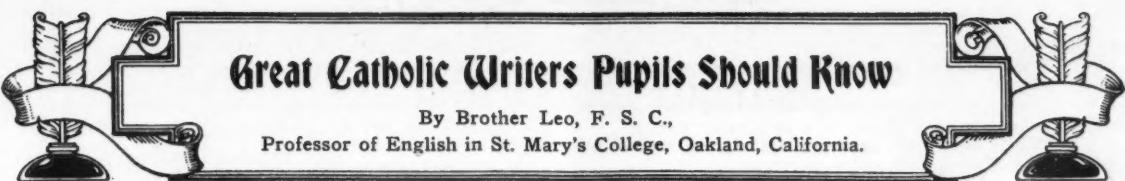
Twenty-seven girls were found at home. In some cases they had left to help in housework, while a few had left at a time of temporary stress and then had not returned to school. Four girls had changed places with the mother, who worked in a corset factory, laundry, or some such place, while the girl, whose wage earning power was small, kept house for the mother of the children.

Curious differences as to what the parents thought they could afford were discovered: "The mother of a family of eight children, living in apparently direst poverty, would have been glad to have sacrificed and pinched still further to have had her daughter stay in school longer, if she would. The mother of another family of six, living in a comfortable apartment house, with hardwood floors, piano, and other luxuries, said her daughter wished to stay in school longer, but the burden of supporting the family was too heavy for the father to bear alone; so the girl was taken out of school to go to work. A visit to a Swedish family revealed a carpenter and his wife, a washer-woman, who had just built and owned a new three-story apartment house. Yet the 15 year old daughter with a seventh grade education had been sent to work in a piano goods factory at \$2 a week. "The question 'Why did you leave school?' was put to some 336 more mature workers in the corset trade. Ninety-one per cent of these women had left school between the ages of 13 and 16, and fully 50 per cent because of their dislike of school or because they wanted to go to work.

In the opinion of the authors of the bulletin, conditions such as were found in Worcester emphasize the imperative need for special training of a practical sort for girls between the ages of 13 and 15. In the main the children left school simply because they disliked the school work. Not getting the kind of training they might have liked and would have profited by, they blindly joined the army of shifting, inefficient, discontented girls that go from one monotonous factory job to another, and, because of their lack of training, rarely rise above the class of low paid, unskilled workers.

HOW MANY NEW DESKS?

The Journal would like to get an approximate figure on the number of school desks purchased in an average year by the Catholic schools of the country. If your school bought desks this year, will you kindly drop us a postal stating the number purchased—and from what company. An early response to this will be appreciated.



Great Catholic Writers Pupils Should Know

By Brother Leo, F. S. C.,
Professor of English in St. Mary's College, Oakland, California.

By Way of Introduction: The purpose of these little papers is to present some simple studies in Catholic literature for the guidance and stimulation of Catholic teachers. They are prepared in the belief that the treatment ordinarily accorded such great writers as St. Augustine and St. Teresa has been devotional or historical or bibliographical or philosophical or controversial, rather than mainly literary. These papers aim at dealing with the authors from a frankly literary viewpoint.

What, it might reasonably be asked, is understood by a literary viewpoint? The answer would involve a definition of literature, and the framing of such a definition, satisfying at once to the logician and the artist, is a prospect that might well give us pause. But roughly speaking, we may say that by the literary viewpoint we mean the viewpoint of human emotion. Man, through the ages, has loved and suffered and aspired and renounced; he has cherished ideals and forgotten them by turns; he has bathed his soul in the vision of the eternal stars and mired his feet in the ways of sin; he has felt upon his heart the cold touch of despair and his eyes have kindled with the light of hope. Now, the record of all these varied emotions and the manifestations of them is the literature of the world; and that portion of it springing from the inspiration of Catholic faith and practice we rightly call Catholic literature.

A record necessarily implies a recorder; and so literature, which is a human record, implies the great writer. The great writer ordinarily possesses what is known as a large human appeal; he knows life and men in an intimate, sympathetic way. Like all of us he possess the capacity for loving, suffering, striving, aspiring, rejoicing; like all of us he knows something of the pangs of renunciation, the lusts of the flesh, the joys of fellowship, the blackness of despair; but unlike most of us the great writer possesses the God-given gift of being able to put his feeling into words—even as the musician and the sculptor put theirs, the one into sound, the other into stone—and thereby fashion an artistic product. Speaking in the name of the vast majority of men and women, Tennyson has rightly said:

"Along the slender wires of speech
Some message to the heart is sent;
But who can tell the whole that's meant?
Our deepest thoughts are out of reach."

But with the great writer it is otherwise. His deepest thoughts are not out of reach. He possesses the gift of expression; and in expressing what is in his heart he expresses what is in the heart of humanity. Thus it is that in reading the great books of the world we often behold our own countenance as in a glass; we often pause to exclaim, "How true that is!" What is whispered in the chambers of life, in the great books of the world is verily shouted from the housetops.

As Catholicism is a prominent factor in the life of the race, so it is a prominent element in literature, the record of that life. And the writers whom we are to consider in this series of papers are the men who, possessed of the art of literary expression, incorporated in their writings various strands of that strong Catholic influence which has been for nearly twenty centuries the leaven of the world. We are justly proud of them, for they are our very own. Theirs has been a significant contribution to our Christian heritage. And it is meant that students in Catholic schools should learn something of their lives and works and influence.

I. THE EVANGELISTS.

The Gospels as Literature: As a prelude to this study I should recommend a reading of a short passage in the Gospel according to St. John—the eighteenth chapter,

from verses 33 to 38. We are all familiar with it—in a way. It is a part of the story of the Passion of Our Lord, and is an inspired and veracious account of something that actually happened on the first Good Friday. It has time and again been a part of our spiritual reading, we have heard it quoted in the pulpit, we have heard it chanted as a part of the solemn ceremonies of Holy Week. We have paid it the tribute of our attention, our reverence, perhaps even our tears. We have thought of it in many ways, but we have not thought of it as literature.

And yet it is literature—one of those supreme triumphs of human expression to which the great writers rise only in the fulness of their might. Pilate, in that passage, passes into the great company of the literary immortals, for he becomes for all time a human type. He represents the human race and every member of the human race. The history of the world for nineteen hundred years is a projection of that scene so graphically described by St. John—the great ones of the earth have ever questioned the church, and the church has ever borne testimony to the truth; and every one that is of the truth heareth her voice. And the story of every man born into the world is likewise a projection of the story of Pilate. Like Pilate we are prone to ask idle questions; like Pilate, we are slaves to petty prejudice ("Am I a Jew?"); like Pilate, alas, we ask, what is truth?, and wait not for an answer.

Thus considered, the passage is studied from a literary viewpoint—from a viewpoint, that is, which considers the great books of the world as records and interpretations of the human spirit. It is not a narrow viewpoint; its range sweeps the total of human ken. Yet it is a distinctive viewpoint; it is not the viewpoint of theology or philosophy or history or philology—with all of them it has some common ground, but it is never to be confused with any of them.

That passage from the Gospel of St. John is but one of scores and scores of instances affording opportunities for rich literary study. Herod, the centurion, the tea lepers, the Syrophenecean woman, the rich young man, the doctor of the law, and many other of even the minor personages appearing in the sacred text constitute a group of strongly marked literary types. Indeed, from whatever special literary aspect the Gospels be regarded—whether from the essential points of view of truth to life and character, or from the secondary ones of structure, style and forms of discourse—the writings of the Evangelists constitute rare literary material. An understanding of this fact makes plain the reason why, independent even of their character as sacred writings, the Gospels have made so deep an impression on the subsequent literature of the world.

A Method of Study: Unanimity as regards principles and liberty as regards methods has been found to be a practical rule in the teaching of literature. Accordingly, in here setting down a tentative method for the literary study of the Evangelists, I am far from assuming a dogmatic attitude. Several classes have found it helpful in arriving at an appreciation of the Gospels as literature, and it is hoped that at least a few teachers will find it stimulating.

The first step is to select some passage from the Gospels, such as that from St. John which I have employed in this paper, and by a series of comments and questions to bring certain of literary characteristics to the notice of the class. To most of the students this will mean a fresh outlook, a new vista of thought. Interest is aroused in the study and a prospect of pleasure and profit is suggested.

Next should come a study of each of the four Gospels in detail. This study will include (not necessarily in the order given here) the following points:

(1) The life and personal characteristics of the Evangelist.

- (2) A rapid preliminary reading of the text.
- (3) A summarizing of the events in Our Savior's life, recorded in the text.
- (4) The virtues of Our Lord emphasized by the Evangelist.
- (5) The circumstances under which and the class of people for whom the Gospel was originally written.
- (6) The selection of passages embodying fine types of narration, description and exposition.
- (7) The selection of characters that seem especially typical of human nature and afford comparison with characters in literature previously studied.
- (8) The selection and memorizing of short passages noted for their inherent truth, beauty and sublimity.

Now, the class is ready for a comparative study of the four Evangelists. It is by comparison that the particular qualities of each as a writer, his personal note in the inspired writing, is best appreciated. This phase of the study should bring out such facts as:

- (1) St. Matthew wrote to demonstrate that in the person of Our Lord the Messianic prophecies were fulfilled.
- (2) In St. Mark's Gospel we find numerous slight touches that furnish setting or background, as when we read that in the boat on the occasion of the storm Our Lord was sleeping "on a pillow."
- (3) St. Luke makes frequent references and allusions to the political and social peculiarities of the times of which he writes. His Gospel as a whole is an excellent piece of historical writing.
- (4) St. John's Gospel is less an orderly narrative of events like the Synoptic Gospel than a series of personal reminiscences of the Master, fondly recorded by "the disciple whom Jesus loved."
- (5) The sublime introduction to the fourth Gospel served to make clear to the Greek mind the true conception of the divinity of Our Lord.

(6) The story of Our Lord's Passion is told by the Evangelists with surprising restraint; there is hardly any display of partisanship and but little rigor of phrase.

Further steps in the study, according to the mental development and the resources of the class, would be:

- (1) The history of the Gospel texts: When and in what language they were originally written and their subsequent textual history, including the most famous translations.
- (2) The alleged disparities in the four Gospel narratives.
- (3) The teaching of the church concerning the inspired character of the Holy Scriptures, with special reference to the Gospels.
- (4) The influence of the Evangelists on subsequent writers. This would include the selection of Gospel passages from works previously studied.
- (5) Quotations from the Old Testament contained in the Gospels.

(6) Comparison of Gospel characters with other figures in literature: For example, Pilate and Macbeth.

A word of warning may be uttered here. Equal emphasis is not to be placed on all the topics listed. The teacher must be guided by the ever blessed sense of proportion and must avoid letting the study develop into a memory exercise or a lecture schedule or a lesson in philology or a game of authors. Whatever discussions that may be made into the fields of history or theology or grammar or symbolism are justified, from the point of view of this study, only in so far as they aid the class in reaching an appreciation of the Gospels as literature.

For Papers and Discussions: While the study is proceeding, the teacher is expected to assign papers to be read and discussions to be held in class bearing upon such points and queries as the following:

- (1) To what extent are we justified in styling St. Mark "the abridger of St. Matthew?"
- (2) Why are the Synoptic Gospels so called?
- (3) The nature of miracles.
- (4) The Evangelists in Christian art.
- (5) The Biblical Commission.
- (6) An analysis of the Parable of the Prodigal Son as a narrative masterpiece.
- (7) The Most Blessed Virgin Mary in the Gospels.
- (8) The feasts and festivals of the Jews.
- (9) The Paschal Lamb in history and symbol.
- (10) The Gospels in the early church.

The scope of such papers and discussions is practically limitless. The discussions especially should serve to correlate the literary study of the Evangelists with the study of Christian Doctrine, history, geography, in short, with almost everything within the range of the students' knowledge. Needless to say, it should stimulate spiritual growth and the formation of right ideals and the molding of Christian character.

Vocal Expression: An essential factor in this method—and by no means the least essential—is the vocal interpretation of passages from the Gospels. Were it possible for us to read that passage from the eighteenth chapter of St. John instead of merely writing about it, we have no hesitation in saying that the literary significance of the selection would be doubly apparent. And candor will force more than one of us to admit that we have glimpsed but a small part of the possibilities of the literary study of the Evangelists largely because we are accustomed to hearing the sacred text read in a lifeless, colorless manner. The efficient reader, possessed of imagination and reverence and devotion and literary acumen all happily blended, constructs vivid, dramatic pictures as he reads; his tones and modulations and phrasings are all significant. He sees in his mind's eye Our Savior before the governor. There, in his official chair is the representative of the triumphant power of Rome; the lictors stand behind him in statuque array, bright in scarlet and gold; from the narrow street comes the incessant murmur of the Jewish rabble, thirsty for blood. And before the governor stands—awaiting sentence—the Son of God. Pilate leans forward; he sees something more than earthly in that pale, defiled face; this man should be but a breeder of sedition, a demagogue of a day; and yet—. The efficient reader realizes all this, and accordingly he puts a note of inexplicable significance into the query: "Art Thou the king of the Jews?"

Bibliography: The New Testament is, of course, the one book necessary for the literary study of the Evangelists. As a secondary work of great value for reference and reading lists we have the Catholic Encyclopedia in which are found reliable and compact articles on the four Evangelists and their writings. Further materials are to be had in Butler's Lives of the Saints.

There is a dearth of books on the subject of the Gospels as literature from Catholic pens. Though they cannot be recommended in toto on account of the uncertain theory of inspiration underlying them, Moulton's Literary Study of the Bible and The Bible as Literature will be suggestive to the Catholic teacher.

It is very necessary that the teacher secure a definite notion of the meaning and scope of literary study in general before applying the literary method to the Evangelists. For this purpose the following books are recommended:

H. W. Mabie: Short Studies in Literature.
Brother Azarias: A Philosophy of Literature.
Arlo Bates: Talks on the Study of Literature.
Cardinal Newman: Lecture on Literature.

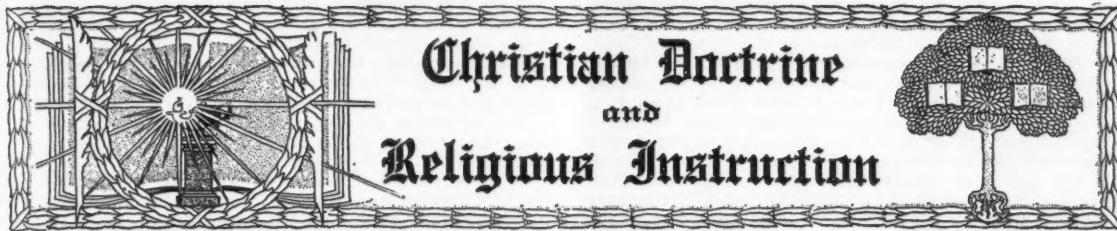
It is important to refresh our knowledge concerning the teaching of the church on the inspiration of the Holy Scriptures. A readable presentation of essentials will be found in Monsignor Vaughan's The Bible; What It Is.

The bibliography of the art of vocal expression or expressive reading is a large one. The following books will serve as good introductions to the subject:

S. S. Curry: The Art of Expression.
S. S. Curry: Vocal and Literary Interpretation of the Bible.

Katherine J. Everts: Vocal Expression.

If any of the papers read at your convent or diocesan institute this summer seemed to you to be such as ought to be spread before Catholic teachers generally, for the good of the cause, make it a point to send copy of same to The Journal. One of the chief purposes of this magazine is to afford a medium of exchange of helpful ideas between religious teachers whose general motive and desire must necessarily be to do all possible for the advancement of Catholic educational interests everywhere.



**PREPARATION FOR CHILDREN TO RECEIVE
HOLY COMMUNION AT THE AGE
OF SEVEN YEARS.**

Sister of St. Dominic, Diocese of Galveston, Texas.

"Without Me you can do nothing," says our Blessed Lord and Savior. He who created us knows best our helplessness, our weakness, and our frailty and so we can accept this judgment as infallible. He, too, knows best, the sources of our strength, the remedies for our spiritual ills, and the means by which the delicate mechanism of our moral nature may be re-adjusted when it has become deranged. All these sources and remedies and means of renovating and repairing our spiritual being, in His infinite mercy and justice,—He has provided us in the Sacraments of His Church. They lie close at hand for our use and the fault is our own if we fail to profit by them. Can we begin to apply these wonderful aids to our spiritual life too early? It seems unreasonable to think so. Our venerable Pontiff, Pius the Tenth, has created a revolution in the world of religious thought, by his late proclamation of the duties of the Church in regard to Holy Communion for children and of the responsibilities of the little ones in the matter.

However familiar the doctrine may be to the theologians and confessors, it is astonishing and strange to the ordinary Christian whose training has been such as to give him a tendency towards a different view of the question. In the supreme Pontiff, however, we recognize the infallibility of Christ himself, and we gladly accept the new regulation, saying with St. Peter, "Thou hast the words of eternal life." Our duty now is to set to work and co-operate with our Holy Father in his zealous endeavor "to renew all things in Christ."

The part of the work which devolves upon us as teachers is the training of little children for the reception of the Sacraments at the earliest dawn of reason. The methods will necessarily be more or less experimental for a time, as we must be satisfied with less thorough and less systematic training than we formerly considered necessary.

Short Time For Preparation.

Educators realize that the test of a system is the success which follows its adoption, but, in the new field of labor upon which we are entering, no system has as yet been formulated. If the child is to receive First Communion at the age of seven years, the work of training must be largely done by the parents, for children, unless they enter as kindergarten pupils, seldom come to school much before that age. Generally, the children of our parochial schools are placed under our care between the ages of four and seven years. In the past it has been the practice to take them up step by step, beginning with their prayers and oral work in the first chapters of the catechism, leaving it to each successive teacher to add to this knowledge and to prepare them in due time for their first confession. This was accomplished by insisting upon knowledge of the catechism, along with attendance at the instructions given. Now, as this decree of the Holy Father has been issued, it will be necessary to get the simplest catechism and teach it orally, devoting much time and attention to instructions suitable to the minds of these very young children, and particular stress should be placed upon points relating to confession and Holy Communion.

As soon as the little ones enter our schools, or, if we have no parochial schools, our Sunday schools, the teachers must see if parents have done their duty in teaching the children their prayers. This fact having been ascertained, there should be two divisions made, one for those ignorant of their prayers and the other for those more advanced.

Preparation For First Confession.

Then comes the preparation for first confession, which should be begun at once for the advanced class of beginners. This class of children will comprise those belonging to truly Catholic families in which the prevalence of a religious atmosphere has already awakened the faith and drawn the attention of the children to the existence of God and His claims upon their love and devotion. This has been exemplified for them in the lives of their parents and relatives, teachers and others whom they look upon as models.

Long lessons in the catechism are not essential at this period, but explanations of the matter, form, and other necessary points should be given. Each new instruction should be prefaced by a little review of the subjects treated of in the previous lessons. These, of course should include God's power, goodness, mercy, love, etc., but especially His great love for little children, and likewise, what little children owe to Him—the love of their whole hearts. These lessons given for confession are the foundation for Holy Communion.

Between the first confession and First Communion, it would be well to allow a short time to elapse, in order that their tender minds may not be too much strained. The first confession is a great undertaking for little ones and wholly occupies their attention. During this interval, thorough and earnest instruction should be continued, dwelling particularly upon the great love of our Lord for children, until their little hearts are imbued with the thought that they are so loved by our Blessed Savior.

Both for confession and Communion, examples and illustrations are more impressive and far-reaching than many definitions and long explanations of a doctrinal kind, which would only confuse their infant minds. Then, too, these examples should not be of the kind which tend to fill their little hearts with terror. This has so often been the means of turning a child's heart away from God, instead of exciting ardent love and a desire to be very near Him.

The pernicious influence of this Jansenistic doctrine has often been felt, long years after manhood has been reached, and it is sometimes carried to the grave.

Teaching Love of God.

A personal love of God and a childlike fear of grieving Him because of His great love, goodness, and worthiness, lasts longer, and brings the child nearer to His Father in Heaven. At this time, too, the habit of making short visits to the Blessed Sacrament should be formed after a little explanation of the nature of such acts. The presence of our Lord in the tabernacle should especially be dwelt upon and the reason why He comes into the little white host, which they see in the hands of the priest, because, as He is so much brighter than the sun, which they cannot look at without being dazzled, He must come to them in a form which they can behold. It must be made clear to their minds that it is the same dear Lord who blessed the little ones when He came upon earth, that is there listening to them when they come to Him; that when they do wrong, they must go to Him in confession and tell Him how sorry they are. The impression made by insisting that He can see into their very hearts and knows their secret thoughts is a lasting one when properly explained and helps much in producing the proper dispositions for a worthy confession and Communion.

These truths should by frequent repetition be gradually instilled into their minds. This work of preparation is a doubly hard one, when all has to be done in the Sunday School hour, and too great care cannot be given to the division of classes, according to the degrees of discretion manifested by the children. It is essential that teachers of these infant classes should be able to bring their minds

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down to the level of the child's understanding, using language suitable to their tender years, and they must also, like the Angelic Doctor, be earnest at the throne of light, drawing their inspiration from the fountain of Divine Wisdom. There are many and various means of making the knowledge and love of our Blessed Lord dawn in a child's mind, so susceptible to early impressions; but there is none more effective than that which it is in the power of Christian parents to use. Who can estimate the value of a few words of wholesome instruction instilled into the child's mind, when the excitements and distractions of the day having vanished, he is about to retire in his innocent slumbers, and drinks in without effort and without resistance, the beautiful truths of faith and devotion, coming from the lips of those whom he loves!

Children Often Precocious in Faith.

Many instances of the wonderful precociousness of children in matters of faith could be quoted, but one that struck us forcibly, told of a good Christian mother, who on retiring to her pew, after receiving Holy Communion, found her little daughter's arm around her neck and a loving kiss imprinted on her lips, while the little one explained that she was kissing dear Jesus. An example especially dear to the hearts of the Dominicans is the story of Blessed Imelda, longing with all the warmth of her young heart for Jesus to come to her in the Sacrament of His love, and who, on being refused, on account of her extreme youth, was so tenderly and signally favored by the Divine Lover of Children.

A late writer, speaking of Catholic instruction for children, tells us that the Sacraments appeal in a special manner to our love—that each one is a personal contact of Jesus with the individual soul, and so He makes love a fundamental principle in the training of the young. He also says, "Formulas not thoroughly understood and assimilated unto active thoughts are mere beatings of the air." Another truth which touches upon our subject, we learn from him in the following statements:

"Who holds in the hand the childhood of to-day, holds in the hand the manhood of tomorrow—the whole future of the Catholic Church in America."

This is evidently the thought of our Holy Father, and the advantages of receiving Communion in early childhood will compensate for whatever additional labor it entails.

We do not hesitate to attempt preparing children for their first confession at the age of seven, and yet it is really as difficult, if not more so, than the preparation for Holy Communion. In preparing them for first confession, we have to teach little children the existence of God, the evil of sin, the necessity of sorrow for sin, the love of God for them, and we must try to inspire them with a fear of offending Him.

We try to impress upon their minds the fact that God is ever present and that He sees and knows clearly all their most secret thoughts, words, and actions. If we should take as much thought and time to impress them with the idea that Jesus Christ is truly present in the Sacred Host and that His human heart is throbbing there as really as their own, and that He desires their love, what reason is there to think that they would not realize it, at least as well as they do confession? Later instruction and the practice of frequently approaching both Sacraments increase, as we know, the knowledge and appreciation of those sacred duties.

Sin darkens the understanding and these little ones are usually sinless; consequently their little minds are better prepared than they are later on, for instructions on so beautiful and touching a mystery as the Holy Eucharist. From the questions and remarks we often hear from little children we feel that there is truth in this saying of the poet:

"Heaven lies about us in our infancy," and, if this is so, we can undoubtedly help to keep it near the little ones for many years beyond the period of early childhood by leading them to the knowledge and love of Him who said: "Suffer little children to come unto Me," and especially by instilling early in them the desire for Holy Communion ere they have lost the sanctifying grace which Baptism brought into their souls. The augmentation of grace produced in them by each Holy Communion would wonderfully fortify their little souls against temptation and would create a horror for sin.

The Essentials in Child's Preparation.

Faith, love and trust are the chief points to consider in the child's preparation for Holy Communion. Fuller intelligence of these may be developed as the years go by. Faith we know it has received in Baptism and we have only to try to familiarize it sooner with the thought of receiving its God in the Eucharist. Heretofore, we have not called the attention of the children so much to this matter since the time for receiving Holy Communion was fixed for a later period of life, and we have occupied their attention chiefly with the learning of prayers, with first confession, and we have tried to impart to them as full knowledge as possible of the catechism before the arrival of the time when they would be allowed to approach the holy table.

Love is the very life of a child—the one thing which he naturally craves and expects to receive, from every one around him—that which he gives abundantly to those who have won him. A child learns to love before it learns to judge. It should be the aim of parents and teachers, therefore, to impress the child early with the thought of God's love for him and to try to direct the affections of his childish heart to its proper object. It is of paramount importance, that those to whom we confide the sacred trust of training these little innocents for the most important act of life should know how to captivate the hearts of their precious charges for their Mystic King. Devotion to the Infant Jesus should be fostered and associated with the Sacred Host and the presence of our Savior in the tabernacle.

Appeals to the child's mind may be made through questions, suggestions pictures, etc., by which the truth may be vitalized without too much mental effort on the child's part. How easily a good parent or the Sisters may instill the little ones confided to their care by answering the questions that follow on returning from Mass and Benediction! Breathlessly they listen to the marvelous story of the Last Supper and Calvary renewed on our altars.

The child is naturally trustful. There is no guile in his heart, he knows nothing of the deceptions practiced in the world around him, and in the simplicity of his little mind he can be readily trained to trust implicitly in the power and goodness of the loving Jesus in the Holy Eucharist.

As a matter of fact, though we come to the work with hearts filled with enthusiasm and love, bent upon finding the best methods of presenting in an attractive and effective way those truths of religion which children must of necessity know and understand that their childish minds may discern the Body of the Lord, still we approach the task with awe. Rome has spoken. Attentive we stand ready to assist in forwarding the good work which promises so much for the future.

THE INFALLIBILITY OF THE POPE.

A Talk to Upper Grade Pupils by a Rev. Pastor.

There are many persons who see that the Catholic Church was established by God incarnate in Christ and that the Protestant churches were all founded by men—Luther, Calvin, Henry VIII, Knox, Wesley, Smith, Dowie, etc., etc.—but even after they are convinced that the Catholic Church is the true Church, they listen to the temptations of evil spirits, and, on one pretext or another, they delay their conversion.

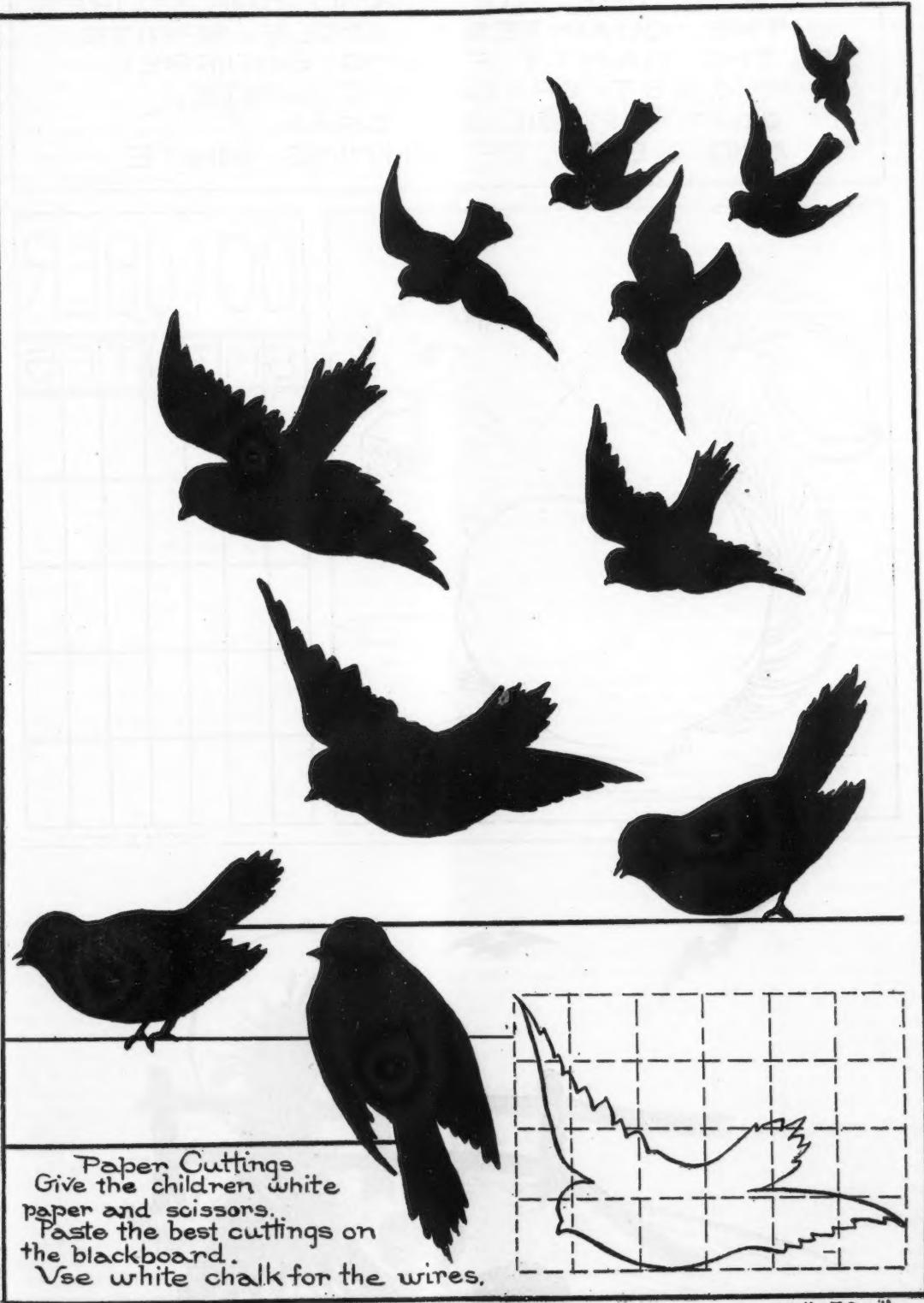
One of the stumbling-blocks used by Satan to keep people out of the Catholic Church is the infallibility of the Pope.

Before the poor victims of Lucifer understand what is meant by the doctrine of the infallibility of the Pope he turns them against it, by treacherously saying to their conscience:

"How can you believe that a mortal man can be infallible? Does not the Bible say that even the just man falls seventy times a day?"

When they understand this treachery and know that infallibility does not mean that the Pope cannot commit sin,—for, alas, we are all human, all have weaknesses, passions, disorderly inclinations, and temptations, and all have free will to do right or wrong—the Devil takes another position and he asks:

"How can you believe in the infallibility of the Pope—that whatever he says is right—that black is white, that (Continued on page 205.)



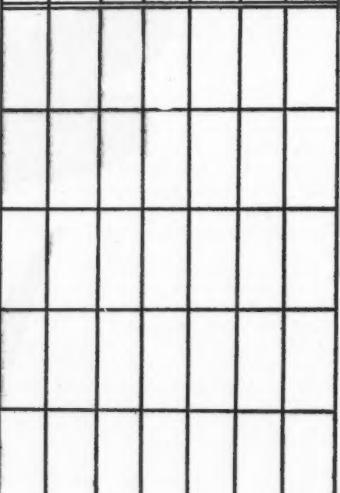
OF ALL THE WOODLAND CREATURES,
 THE QUAINTEST LITTLE SPRITE
 IS THE DAINTY FLYING SQUIRREL
 IN VEST OF SHINING WHITE,
 IN COAT OF SILVER GRAY,
 AND VEST OF SHINING WHITE.

MARY E. BURT



OCTOBER

SMTWTFS



ESTELLA E. SMITH.



October Postcard Design

Language Stories for Reproduction

JACK'S DOG

I am Jack's little dog. My name is Bow-wow. I have long black fur. My fur makes a warm coat in winter. Jack can take off his coat. I cannot take off my coat. See what sharp teeth I have! I will not bite you. I like little boys and girls. I use my sharp teeth to eat bones. I get bones from the meat man.

One day May's doll fell into the water. Jack said, "Go get it, Bow-wow." So I jumped in and swam to the doll. Soon I had the doll in my sharp teeth. Then I swam to the shore. I laid the doll at May's feet. And May said, "Good dog, good dog."—The Beacon Primer.

THE DOG AND HIS SHADOW

Once there was a big dog. When he got a bone he always hid it. He never gave a bit to any other dog. If he saw a small dog with a bone he would say "Gr-gr! Give me that bone!" Then he would steal the bone. One day he took a bone from a little dog. "The little dog shall not find this bone," he said. "I will take it far away. I will go across the brook and hide it." So the big dog ran to the brook. There was a little bridge over the brook. It was only a board. The big dog ran out on the board. He looked down into the water and thought he saw another dog there. He thought the dog had a bone, too. "I will steal that bone," said the big dog. "Then I shall have two bones." He opened his mouth wide and snapped at the other dog. Then his own bone fell out of his mouth. Splash! It went into the brook. The big dog could not get it out. There was no dog in the water at all. The big dog had seen his own shadow.—Retold from a Fable by Aesop. Elson Primary School Reader.

THE BOY AND THE NUTS

Once there was a greedy little boy. He saw some nuts in a pitcher. He put his hand into the pitcher. "I will take a big handful," he said. But he could not take out the handful of nuts. He did not wish to drop the nuts. At last he began to cry. Just then his mother came into the room. "Why are you crying?" she said. "I cannot take this handful of nuts out of the pitcher." "Take one nut," said his mother. "Then you can get your hand out."—The Summers First Reader.

CORNIE

Rose went to her grandma's room one rainy afternoon. "Oh, dear, she said, "I wish I had a new doll." I will make a doll for you like the one I had when I was a little girl," said Gran Ima. "Run out to the barn and get a corn-cob with the husks on it." Soon Rose came running in with a corn-cob. Grandma took some string and tied the husk to the cob. "This is the doll's head," she said. "Here is some worsted for her hair. We will sew the worsted on her head. "Where are your paints? I will show you how to paint her face."

When the doll was finished Rose named her "Cornie." Then she made a blue dress and a white dress for her new doll.

She played with "Cornie" a long time.—The Wide-Awake First Reader.

THE PIGS AT SCHOOL

Piggy Wig has been a very naughty pig. He cannot go with the other pets to have his picture taken. He came to school this morning without washing his hands. This is against the rules. So the master scolded him. "The grass had a fine dew on it this morning," said he. "When you get mud on your feet and hands you must wash it off in the wet grass." Piggy Wig looked ashamed, and said nothing. "I have told you that before," said

the master. "Go out and wash them now." When Piggy Wig came in again, the master sent him to the dunce's stool.

Little Curley Queue is a careful pig. He never forgets to wash his face and hands before coming to school in the morning. He always knows his lessons. He is reading it now. It is, "How to Keep Clean." The other little pigs do not know their lesson so well as little Curley Queue does. One little pig has dropped his book upon the floor. It is hard for piggies to learn to be neat. It is not so hard for children.—Baker's Action Primer.

THE THIRSTY CROW

One very warm day a crow was flying around. At last he stopped to rest. The sun was hot. The crow was tired and thirsty. He looked all around for something to drink. He saw a pitcher of water in a yard. "There is a pitcher of water," he said. "Now I will have a drink." So he went up to the pitcher. He put in his bill. But the water was so low that he could not get any. "What shall I do?" he said. "It is a warm day, and I am very thirsty. I must have a drink."

He thought and thought. At last he took a small stone in his bill. He dropped it into the pitcher. Then he dropped another, and another. After a while, he tried again to reach the water. But it was still too low. So he got more stones, and dropped them into the pitcher.

The water in the pitcher came up higher and higher. After a long time, the crow was able to reach it. Then he had a good drink. When he had drunk all that he wished, he flew away.—The Barnard Language Reader.

(The following stories are by Effie L. Bean)

THE CEDAR CHIPS

The wood-cutters were chopping down a beautiful proud cedar tree. Crash! Crash! Crash! came the blows of the ax, and the cedar chips flew here and there, until the fine tall tree lay low upon the ground. When the wood-choppers were gone, the Wind whispered, "Sorry, sorry, I'm so sorry, dear Cedar." And then the fallen Cedar wept, because she could not stand proud and straight against the blue sky again.

"Cheer up, Cedar tree, don't cry, Cedar tree," said the little cedar chips. "You will be taken away to see great and wonderful things; and only think, we must lie here always." But the little cedar chips didn't know, for soon after the great tree was carried away, a man put all the cedar chips in a basket and carried them to a big house.

And then such sights as the little cedar chips saw one night when they were put into the blazing fire on the hearth. Merry boys and girls dancing about a beautiful tree laden with precious gifts and shining lights and glittering stars. "Ah!" cried the little cedar chips, as they flamed up the broad chimney, snapping and crackling for joy, "even little cedar chips may see wonderful things and be of some use in the big world."

THE LITTLE LAME BOY

Carl was a little lame boy. He could not walk or run about and play like other little boys. All day long he had to be very still in his little white bed. He had no brothers or sisters to amuse him, and his mother was very poor and had to work hard. Poor little Carl; he was very lonesome sometimes.

But one day something very pleasant happened. Rob and Nellie and Flo went to the woods where all the pretty spring blossoms were growing, buttercups, violets, sweet-williams and all the rest. They gathered each a huge basketful and took them to Carl. How happy the lovely flowers made him! They staid bright and beautiful many, many days and kept Carl from being lonesome.

Poems for Reading, Language and Reciting

BEAUTIFUL WORLD

Here's a song of praise for a beautiful world,
For the banner of blue that's above it unfurled,
For the streams that sparkle and sing to the sea,
For the bloom in the glade and the leaf on the tree;
Here's a song of praise for a beautiful world.

Here's a song of praise for the mountain peak,
Where the wind and the lightning meet and speak,
For the golden star on the soft night's breast,
And the silvery moonlight's path to rest;
Here's a song of praise for a beautiful world.

Here's a song of praise for the rippling notes
That come from a thousand sweet bird throats,
For the ocean wave and the sunset glow,
And the waving fields where the reapers go;
Here's a song of praise for a beautiful world.

Here's a song of praise for the ones so true,
And the kindly deeds they have done for you;
For the great earth's heart, when it's understood,
Is struggling still toward the pure and good;
Here's a song of praise for a beautiful world.

Here's a song of praise for the One who guides,
For He holds the ships and He holds the tides,
And underneath and around and above,
The world is lapped in the light of His love;
Here's a song of praise for a beautiful world.

—W. L. Childress.

COME, CHEER UP!

Come, cheer up, my moody friend,
What's the good of whining?
What's the good of moping round

Sighing and repining?
See, the sky is bright and blue,
See, the sun is shining!
Let the sun shine in on you,
On your heart and spirit, too,
Let it bid you dare and do—
What's the good of whining?
Come, cheer up!

Come, cheer up! Lift up your head!
What's the good of whining?
Lo, the very darkest cloud
Has a silver lining!
Face your fate and do not stand
Peaking thus and pining;
Tho your gift may not be grand,
Do what's nearest to your hand,
Do it well and truly, and
You won't think of whining—
Come, cheer up!

Come, cheer up! Whate'er your lot,
What's the use of whining?
Griefs? Why every grief you bear
Is of wise designing.
Cares? Why, every care is sent
Trying and refining.
Then be blithe of heart and strong,
Labor hard and labor long,
And amid your smile and song
Leave no place for whining—
Come, cheer up!

—Dennis A. McCarthy.

First Year Phonics

Hazel Augustine

The third month of school is a good time to begin the study of phonics in the first grade. By this time the children have acquired a large stock of sight words upon which the work may be based. Phonics should be taught from sight words, at first, in order that the children associate the phonograms with the words which contain them.

In teaching phonics from known words, the writer has used the following method to advantage:

At first, the initial consonant sounds are taught from words which the children already know. For instance, the sound of "r" is to be taught. A known word is written on the board, "run," for example. The children speak the word. Then they tell the word slowly. They are asked to speak the first part of the word while the "r" is written. Then they tell the remainder of the word while it is written on a line but separated from the "r," thus:— r un.

It is a good plan at this stage to tell a story about a growling dog which makes a noise like the "r" sound. It is especially good to tell the story as the children associate the "r" sound with the noise the dog makes. In other words, the story adds content and makes the lesson interesting.

After the consonant sound is taught from the sight word, the children tell words which begin with the phonogram. A list is made on the board to be used in drill. Sometimes the children tell words which are not among their stock of sight words. They may safely be used, however, as they show that the children are getting the right idea.

It is well to have a special period for phonics, usually five minutes before the noon and afternoon dismissal.

If the teacher introduces variety and keeps the little minds on the alert, the phonics period can be made very interesting.

It must be remembered that phonics is not an end in itself; it is just a tool, a key which enables the little folks to master the mechanics of reading.

For the first lessons, one phonogram a day is enough. Every day the preceding day's lesson must be reviewed in order to fix the phonograms in the children's minds. The drill cannot be overemphasized. After several phonograms are taught, they may be arranged in the following manner on the board, to be told by the children:

b t
c r l
f j
m

Individual work must be done so as to be sure that all are giving the right sounds. Oftentimes children get into wrong habits of pronunciation, which may be due to no fault of the vocal organs. Happy ought the teacher to be, who discovers such defects and corrects them!

The ingenious teacher can work out several devices to make the phonic drill interesting. One device is to give several children different phonograms. These children hide in the room. A child in the room calls a certain phonogram; the child to whom the phonogram belongs comes from his hiding place. He, in turn, calls a phonogram, too, and so the game continues.

Thru patient effort on the part of the teacher, the little folks take hold of the phonics work and apply it to their reading, themselves, in acquiring new words independently.

Studies of Noted Paintings

Elsie May Smith



Escaped Cow—By Dupre

ESCAPED COW—JULIEN DUPRE

Many artists have represented domestic animals in repose. Many have painted the cow, for instance, peacefully grazing in a meadow, or facing the spectator as tho she knew the artist wished her to have a suitable appreciation of the honor being done her, but Julien Dupre wishes us to understand that cows "are not always lying peacefully in sunny meadows or under the shadows of spreading trees, or taking their slow way to still waters, but they know the war-path, and can be as obstinate and self-willed as their human companions." Dupre has not contented himself with once showing up the bad side of the cow; he has painted several pictures in which the lady of the herd is defying her lawful master or mistress, and doing it too, with such energy of will, that the chances of victory seem about equally divided." In the subject of our study, as the title indicates, a cow has escaped. She is running away from her master who is following close behind her. We can see that she is moving rapidly, so skillfully has the artist conveyed the sense of movements, and it is hard to say who will win, the master or the cow. Her face is turned toward the distant meadow, away from the spectator, and we feel inclined to think that she will not be caught without a hard struggle, and considerable chasing and exasperation for the tired peasant. The cow's tail is indicative of her hastening flight, and the whole appearance of the animal suggests her quickened speed, as she feels her master gaining upon her. The sense of animation conveyed by this animal is very cleverly represented so that we are made aware of her spirited refusal to yield, in an unmistakable manner. In the distance we see other cows more peaceful in their bearing who are submissively allowing themselves to be milked, and others who appear to be resting quietly on the ground awaiting their turn. The back-ground of the scene is a

flat, monotonous prairie, or meadow, unrelieved by a single tree or shrub.

Questions for Study

- What is the center of interest in this picture?
- What is the cow doing?
- What is the title of the picture?
- Can you tell that this cow is running away?
- How can you tell?
- Is the sense of motion cleverly conveyed by her appearance? How?
- What is the position of her tail?
- What does that indicate?
- What is her master doing?
- Who do you think will win in the end?
- Why? Toward what is the cow looking?
- Does she face the spectator?
- Do you think she is running fast?
- How can you tell?
- What do you see in the distance?
- What are these other cows doing?
- What is the back-ground of this picture?
- Do you think the artist who painted this picture was fond of cows?
- Why do you think so?
- Do you like this picture? Why?
- Would you rather see a cow represented in repose? Why?
- Do you think a picture like this is more natural and therefore more interesting? Why?

THE ARTIST

Julien Dupre, a French landscape and figure painter, was born in Paris, France, March 17, 1851. He studied under Pils, Henri Lehmann, and Langee. He received second class medals from the salon of 1881, and the Paris Exposition of 1889, was made a member of the Legion of Honor in 1892, and received a medal from the Centennial Exposition in Philadelphia in 1876. He is

noted for his paintings of animals, especially of cows, and for his fresh, brilliant landscapes. His pictures depict peasant life and are painted with frank, simple methods of style, and are strong in individuality and the portrayal of animated action. He is an exceptionally good draughtsman, and a careful observer of nature. Among his pictures are "Mowing Clover," 1880; "The Refractory Cow," 1885, in the Luxembourg Gallery, Paris; "The Pasture," in the Muséum at St. Louis, Missouri; "A Balloon" and "Where There's a Will, There's a Way." The latter represents a struggle between a cow and her owners over the question, "Shall she go into the stable or shall she stop where she is?" From the picture it looks as tho the question will not be settled for a considerable time.

M. Dugré has a studio in Paris. Many of his pictures are popular and have been the subject of much discussion and appreciative comment.

SELF-RELIANCE

A child is not satisfied when his father shows him how to do a certain thing. But watch the exultant expression on his face when by actually doing it he has conquered the thing himself.

This new sense of conquest is an added power which increases self-confidence and self-respect.

Henry Ward Beecher used to tell the following story of how he was taught, when a boy, to depend on himself:

"I was sent to the blackboard, and went uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a quiet tone, but with terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reason why you haven't it,' he would say.

"I did study two hours."

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

"It was tough for a green boy, but it seasoned me. In less than a month, I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No!'

"I hesitated, and then went back to the beginning; and, on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress.

"The next!" I sat down in red confusion.

"He, too, was stopped with "No!" but went right on, and finished; and, as he sat down, was rewarded with 'Very well.'

"'Why,' whimpered I, 'I recited it just as he did, and you said "No!"'

"Why didn't you say 'Yes,' and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says 'No,' your business is to say 'Yes,' and prove it."

One of the greatest delusions that a human being could ever have is that he is permanently benefited by continued assistance from others.—Orison Swett Marden in "Success" Magazine.

VISUALIZING EXERCISES

By S. Y. G.

I. Imagine two cubes; the edge of one measures an inch, of the other two inches. Call the first one A, the other B.

(1) How does a face of A compare in size with a face of B?

(2) How many corners has A? How many has B?

(3) If both are made of the same kind of wood and are burned, how will the ashes of A compare in weight with the ashes of B?

(4) If it costs 2 cents to paint A, how much will it cost to paint B?

(5) If both are floating in water and one-quarter of A projects above the surface, how many cubic inches of B are below the surface?

(6) How far is it around a face of A? Around a face of B?

(7) A is what per cent of B? B is what per cent of A?

II. Answer the same questions for cubes whose edges are two inches and three inches respectively.

III. Four boards, each a foot square and one inch thick are nailed together in the form of a box (without bottom or lids). In one way of arranging them for nailing they make a box ten inches wide by twelve inches long, inside measure; in another way eleven inches square. Do you see these two ways clearly? Now suppose the corners are mitered, what will be the dimensions? What if the corners are dovetailed?

A board is one inch thick and 13 inches wide; how long must it be to make a completely enclosed box that will hold one cubic foot, and how much lumber will necessarily be wasted in making the box?

Answer: Length of board, 80 inches, plus the allowance for sawdust; waste, one-sixth of a board-foot of lumber, plus the saw-dust.

Describe the dimensions of the two pieces of waste.—Western Teacher.

THE PALACE OF PEACE

The Palace of Peace, located at Hague, Holland, was dedicated August 28, with fitting ceremony, and the retiring Dutch minister of foreign affairs, Mr. Van Swinderen, became custodian of the palace. Ten years ago Mr. Carnegie placed a gift of a million and a half dollars at the disposal of the Dutch government for erecting and maintaining at The Hague a court-house and library for the permanent Court of Arbitration. The palace building is built around a beautiful garden; three of the four sides are to be devoted to the purposes of the Court of Arbitration and the fourth to the library. Mr. Carnegie himself was present at the dedication. There was also at the dedication Queen Wilhelmina, her Consort, Prince Henry, the Queen Mother, and a large assembly of distinguished men from many nations. The dedication ceremonies were a feature of the twentieth universal peace congress in session at The Hague at that time.

The next peace congress will be held in Vienna and the congress of 1915 at San Francisco.

AFFAIRS IN THE BALKAN COUNTRY

As reported last month actual hostilities in the Balkan country has ceased and the armies of the belligerents are being slowly disbanded. The adoption of a basis of permanent peace is not proceeding very rapidly. Turkey is again figuring in the situation.

This has been a very strange war altogether. First the Balkan states combined together, rose up, and practically threw the Turks out of Europe. They fell to quarreling among themselves over the spoils. It is said that the Turks did all they could to foment jealousies and hostility among the allies, and the big Christian powers did the same thing.

Then when the allies got to fighting among themselves the Turks simply marched their soldiers back unopposed into the territory they had lost. Adrianople, which they had surrendered to the Bulgarians only after a terrific siege of several months, they walked into again almost without firing a gun. The Bulgars were at the time more than occupied in fighting their new enemies the Servians, Greeks and Roumanians.

The powers have given notice that they will not permit the Turks to retain Adrianople or any other part of the territory that was taken from them. The first war had been settled by the treaty of London, which established the Turkish boundary only about 40 miles west of Constantinople, and Turkey must abide by this agreement, they say. But the Turks are back in Adrianople and they intend to stay there, they say.

Bird Study For October

THE RED-HEADED WOODPECKER

By Florence Merriam Bailey in Audubon Leaflet No. 43

The woodpeckers are a band of foresters most of whom spend their lives saving trees. Many of them do their work hidden in the dark forests, but the Redheads hunt largely out in plain sight of passers-by. Why? Because, while they devour enough enemies of the trees to deserve the name of foresters, they are particularly fond of vegetable foods and large beetles found in the open.

Watch one of the handsome red-headed birds on a fence. Down he drops to pick up an ant or a grasshopper from the ground; then up he shoots to catch a wasp or beetle in the air. Nor does he stop with fly-catching. Nutting—beechnutting—is one of his favorite

the woodpeckers their acorns and beechnuts. While the leaves are still green on the trees, the redheads discover the beechnuts and go to work. "It is a truly beautiful sight," Dr. Merriam says, "to watch these magnificent birds creeping about after the manner of warblers, among the small branches and twigs, which bend low with their weight, while picking and husking the tender nuts."

The nuts are not always eaten on the spot, for, like their famous California cousins, the redheads store up food for winter use. All sorts of odd nooks and crannies serve the redheads for storehouses—knot-holes, pockets under patches of raised bark, cracks between shingles and in fences, and even railroad ties. Sometimes, instead of nuts, grasshoppers and other eatables are put away in storage. The wise birds at times make real caches, concealing their stores by hammering down pieces of wood or bark over them.

Beechnuts are such a large part of the fall and winter food of the redheads in some localities that, like the gray squirrels, the birds are common in good beechnut winters and absent in others. Cold and snow do not trouble them, if they have plenty to eat, for, as Major Bendeire says, many of them "winter along our northern border, in certain years, when they can find an abundant supply of food." In fact, in the greater part of the eastern states the redhead is "a rather regular resident," but in the western part of its range "it appears to migrate pretty regularly," so that it is rare to see one "north of latitude 40 degrees in winter." The western boundary of the redhead's range is the Rocky mountains, but east of the mountains it breeds from Manitoba and northern New York south to the Gulf of Mexico; though it is a rare bird in eastern New England.

MIGRATION

In sections where this erratic woodpecker migrates, it leaves its nesting-grounds early in October, and returns the latter part of April or the beginning of May. Before too much taken up with the serious business of life, the redhead goes gaily about, as Major Bendeire says, "frolicking and playing hide-and-seek with its mate, and when not so engaged, amusing itself by drumming on some resonant dead limb, or on the roof and sides of houses, barns, etc." For tho, like other drummers, the woodpeckers are not found in the front ranks of the orchestra, they beat a royal tattoo that may well express many fine feelings.

NEST

When the musical spring holiday is over and the birds have chosen a tree for the nest, they hew out a pocket in a trunk or branch, anywhere from eight to eighty feet from the ground. When the young hatch, there comes a happy day for the looker-on who, by kind intent and unobtrusive way, has earned the right to watch the lovely birds flying back and forth, caring for their brood.

And then, at last, come the days when the gray-headed youngsters, from hanging out of the window, boldly open their wings and launch into the air. Anxious times these are for old birds,—times when the watcher's admiration may be roused by heroic deeds of parental love; for many a parent bird fairly flaunts in the face of the enemy, as if trying to say, "Kill me; spare my young!"

One family of redheads once gave me a delightful three weeks. When the old birds were first discovered, one was on a stub in a meadow. When joined by its mate, as the farmer was coming with oxen and hayrack to take up the rows of haystacks that led down the field, the pair flew slowly ahead along a line of locusts, pecking quietly at the bark of each tree before flying on. At the foot of the meadow they flew over to a small grove in the adjoining pasture.



Red-headed Woodpecker

pastimes; while berries, fruits, and seeds are all to his taste. If, in his appreciation of the good things that man offers, the Redhead on rare occasions takes a bit more cultivated fruit or berries than his rightful share, his attention should be diverted by planting some of his favorite wild fruits, such as dogwood, mulberry, elderberry, chokeberry, or wild black cherry.

But, in judging of what is a bird's fair share of man's crops, many things should be considered. Food is bought for the canary and other house pets; and many people who do not care for caged pets buy food for the wild birds summer and winter, to bring them to their houses. Flowers cost something, too. But without birds and flowers, what would the country be? Before raising his hand against a bird, a man should think of many things. A man who is unfair to a bird is unfair to himself.

FEEDING HABITS

It would be a stingy man, indeed who would begrudge

As it was July, it was easy to draw conclusions. And when I went to the grove to investigate, the pair were so much alarmed that they at once corroborated my conclusions. Did I mean harm? Why had I come? One of them leaned far down across a dead limb and inspected me, rattling and bowing nervously; the other stationed itself on the back of a branch over which it peered at me with one eye. Both of them cried "krit-tarrah" every time I ventured to take a step. As they positively would not commit themselves as to which one of the many woodpecker holes in sight belonged to them I had to make a tour of the grove.

On its edge was a promising old stub with a number of big, round holes and, picking up a stick, I rapped on the trunk. Both birds were over my head in an instant, rattling and scolding till you would have thought I had come to chop down the tree and carry off the young before their eyes. I felt injured, but having found the nest could afford to watch from a distance.

It was not long before the old birds began feeding their young. They would fly to the stub and stand under the nest while rousing the brood by rattling into the hole, which had the odd effect of muffling their voices. When, as they flew back and forth a yellow-hammer stopped in passing, they drove him off in a hurry. They wanted that grove to themselves.

On my next visits, if, in spite of many precautions, they discovered me, they flew to dead tree tops to watch me, or startled me by an angry "quarr, quarr, quarr" over my head. When they found that I made no attempt to go near the nest, however, they finally put up with me and went about their business.

After being at the nest together they would often fly off in opposite directions, to hunt on different beats. If one hunted in the grove, the other would go out to the rail fence. A high maple was a favorite lookout and hunting-ground for the one who stayed in the grove, and cracks in the bark afforded good places to wedge insects into. The bird who hunted on the fence, if suspecting a grub in a rail, would stand as motionless as a robin on the grass, apparently listening; but when the right moment came would drill down rapidly and spear the grub. If an insect passed that way the redhead would make a sally into the air for it, sometimes shooting straight up for fifteen or twenty feet and coming down almost as straight; at others flying out and back in an ellipse, horizontally or obliquely up in the air or down over the ground. But often than all, perhaps, it flew down onto the ground to pick up something which its sharp eyes had discovered there. Once it brought up some insect, hit it against the rail, gave a business-like hop and flew off to feed its young.

The young left the nest between my visits, but when, chancing to focus my glass on a passing woodpecker I discovered that its head was gray instead of red, I knew for a certainty what had happened. The fledgling seemed already much at home on its wings. It flew out into the air, caught a white miller and went back to the tree with it, shaking it and then rapping it vigorously against a branch before venturing to swallow it. When the youngster flew, I followed, rousing a robin who made such an outcry that one of the old redheads flew over in alarm. "Kik-a-rik, kik-a-rik," it cried as it hurried from tree to tree, trying to keep an eye on me while looking for the youngster. Neither of us could find it for some time, but after looking in vain over the west side of a big tree I rounded the trunk and found it calmly sitting on a branch on the east side—which goes to prove that it is never safe to say a woodpecker isn't on a tree, till you have seen both sides!

The old redhead found the lost fledgling about the time that I did and flew over to it with what looked like a big grub. At the delectable sight, the youngster dropped all its airs of independence, and with weak infantile cries turned and opened wide its bill!

Two days later I found two birds that may have been

father and son, on the side of a flagpole, out in the big wide world together. The old bird's head glowed crimson in the strong sunlight, and it was fortunate indeed that only friends were by.

The striking tricolor makes the redheads such good targets that they are in especial danger from human enemies and need loyal, valiant defenders wherever they live. And what a privilege it is to have birds of such interesting habits and beautiful plumage in your neighborhood! How the long country roads are enlivened, how the green fields are lit up, as one of the brilliant birds rises from a fence-post and flies over them! In the city, it is rare good luck, indeed, to have a pair nest in an oak where you can watch them; and even a passing glimpse or an occasional visit is something to be thankful for.

"There's the redhead!" you exclaim exultantly, when a loud tattoo beats on your city roof in spring. And "There's the redhead!" you cry with delight, as a soft "kikarik" comes from a leafless oak you are passing in winter; and the city street, so dull and uninteresting before, is suddenly illuminated by the sight.

QUESTIONS FOR TEACHERS AND STUDENTS

What is conservation? How do woodpeckers help the United States in the conservation of its forests? What do red-headed woodpeckers eat? Is there enough wild food for birds in your neighborhood? Why do people feed birds? What is it to play fair? To be just to birds? How about the golden goose? What nuts have you seen redheads eat? Do woodpeckers and squirrels quarrel over nuts? Where have you seen redheads store beechnuts? What is a cache? What birds and animals cache food? What have you found cached in the woods? How do redheads open beechnuts? Acorns? What can the old hunters tell you about good nut or acorn winters and redheads? If the woodpeckers go south in winter, where you live, at what times do they go and return? What different calls have the redheads? Have you ever heard a tree-toad answer one by mistake? What are the redheads' favorite drumming-places? Where do the woodpeckers nest near you? Do both old birds brood the eggs and feed the young? Do they feed by regurgitation? How long do the old birds feed the young after they leave the nest? Do the old birds use the same nest year after year? Why? How far can a woodpecker see an insect? Are the redheads' colors always conspicuous? Why? Does their color pattern make them more or less conspicuous? Draw the flight of a red-head fly-catching. Draw his position in hunting. Why is it particularly interesting to have redheads in your neighborhood? How can you prevent their being killed?

IMMIGRATION TO THE UNITED STATES FOR 1912-1913

The immigration figure for the fiscal year ending June 30, 1913, shows that it ranked next to the record year of 1906-07, when 1,285,349 immigrants passed the gates. The total for last year was 1,197,892 as compared with 838,172 for the previous year. Not only was there an increase in arrivals but there was a decrease in departures. Last year there was only one-fourth as many departures as arrivals, while the year before the departing aliens were equal to about two-fifths of the arrivals. Never in one year before have so many Slavs entered the country. The total for the year was 388,968. The chief contributors to this increase were the Poles. The emigration from Austria-Poland was so great that the governor of the province ordered the police to arrest all male persons between the ages of eighteen and thirty-six, and liable to military service, who attempted to leave the country, and send them back to their homes.

Elementary Agriculture

H. L. Kent, State Agricultural College, Manhattan, Kansas

NATURE STUDY—AGRICULTURE FOR OCTOBER

Early this month, or even late in September, the work of selecting corn and the various sorghums for seed should be begun. If this work is to influence the farmer thru his children, it should be begun early so that it may be talked about at home. The work can be done to best advantage by first having a class discussion of the desirable qualities and characteristics to be considered and then making a trip to the field. The field trip should be for the purpose of actual selection of corn and sorghum seeds.

For the latitude of the corn belt states almost the primary requisite for sorghum seed is early maturity. All the sorghums are natives of warm lands, therefore they should be planted late in the spring when the soil is warm. Their long period of growth frequently causes them to be unripe when the first severe frosts come, therefore select always the earliest maturing of desirable heads. The heads should shoot well up out of the boot so as to be free from injury from rain and insects. Heads should be well filled from base to tip, with plump, large grains, and both grains and hulls or awns should be of the proper color for that variety. In most of the grain sorghums, the heads should be close and compact and in kafir long and cylindrical. Milo heads are shorter and thicker. They must be free from smut and insects. In all cases, they must conform to the general type of the variety and also be selected from plants growing the proper distance from other plants and under the average field conditions.

While doing this work, students will learn much about the varieties of sorghums studied, the dryness or juiciness of their pith, leafiness, coarseness of stalk, etc. These characters are of importance from the forage standpoint.

Practically the same points may be considered in selecting seed corn. Early maturity, trueness to type, color, size of ear, height of ear, angle of ear and stalk, coarseness of plant, etc., must all be considered. The stalk on which the ear is borne, must have grown under ordinary field conditions for the stand.

After the work of selection has been done in the field, the sorghum seed should be tied in small bundles or long strands and hung up to dry and cure. The corn may be put in a drying rack or strung and hung up to dry. These seeds should be kept from severe freezing. They should be thoroly dried early in the fall.

The work of selection should be done by taking the class to the field and doing the work there. Only a little practice need be given in preparing the corn and sorghum ears for drying and winter storage.

POTATOES

Those who studied last month's suggestions, recall that part of the work was given to the selection of good seed potatoes. One might not be able to select seed for a large field this way, but could select enough to plant a small "seed plot" each year. By continued selection in this way, the farmer would soon have a fine strain of potatoes. A Colorado grower planted seed selected by this method, and when he dug his crop, got one sack of culls for each 200 sacks of saleable potatoes. He also planted some potatoes carefully selected from the bin. From this planting he got one sack of culls from each twenty sacks of saleable potatoes. Did selection pay him?

The potato plant should be carefully studied, so that pupils may understand it thoroly. First, the so-called seed is not a seed at all, but a peculiar thickened stem which grew underground. This stem sprung from

the main stem and forced its way out into the soil. It is not a root, because it does not have root-hairs with which to absorb moisture and food, and besides, if we were to examine a cross section of it under a microscope, we would find regular stem structure, that is, pith like center, then a ring of woody tissue and then cortex or bark. The tuber is merely a thickened portion of this underground stem. It has another character marking it as a stem. It bears buds or eyes, for the eyes of a potato are really buds and like buds, when they grow, or develop, they produce stems and thus we get our new plants. Thus, a potato cutting is much like a grape cutting, a part of a stem with some buds. It will also be seen that it is not at all a "seed." Potatoes do occasionally, bear seed, but the plants have been so long propagated by tubers that the seed habit is losing ground.

Study the potato to try to understand clearly the above points concerning the tuber. The thick tuber is a place where food is stored. What is the food stored for? Cannas also store food in an underground stem, so do artichokes. They all store the food for the same purpose, food for the young plants the following season. Beans, wheat, corn and other plants store food for their young plants in true seeds.

The skin of the potato is the bark or cork of the stem. It keeps the potato from drying out and also protects it somewhat from the attacks of diseases, such as scab, dry rot and others, also from molds and bacteria of decay which would otherwise more readily attack the tuber.

Inside this corky layer is a layer corresponding to the soft, inner bark of a tree and like the inner bark of the tree, this portion is stored full of rich food. It is the best part of the potato and can be best saved by boiling with the "jackets on" and by baking. Much of this food is lost by "peeling" the potatoes thick.

Next comes a faint line or layer which can be best seen by cutting a thin slice from your potato. This is all that is left of the true wood of this peculiar stem. There are only a few strands of poorly developed wood. Sometimes, however, this wood grows considerably and we frequently get "stringy" potatoes. These strings are simply overdeveloped strands of wood.

Within this woody band is the part corresponding to pith. This part is more watery and less full of food. The food here is nearly all large grained starch with very little protein, hence this part is less valuable.

All these parts can be best seen by cutting thin slices from a large potato and holding them between the pupil and the light. This brings out the details very nicely.

These lessons will be much more effective if drawings are made of all the above studies. Have drawings made, showing a smooth, oval potato with few eyes, the desirable seed potato. Another should show a potato with pointed end and many eyes, the kind of a seed potato that soon runs out. Another may show the details of a cross section, showing all three layers. If this section is cut thru an eye, the bud structure may be noticed, also the outward projection of the woody line. These drawings make good color and busy work for the smaller folks.

The potato stores its food very largely in the form of starch. The starch grains may be secured by slicing the potato very, very thin and washing these slices in cold water. The starch grains are washed out of the cells which were broken in the cutting and sink in the water as a fine white powder. With a little care a considerable amount of these starch grains may be collected. This is done by carefully pouring off the water (decantation) after the starch has settled.

Iodine turns starch blue and this is a test frequently

used for starch. If the iodine is applied to the raw potato it frequently gives a purple color. This is partly due to the presence of other substances and partly because iodine does not so readily affect uncooked starch. Cook some slices of potato in water, allow them to cool and then add to the water a drop or two of tincture of iodine. The result is always very interesting to children.

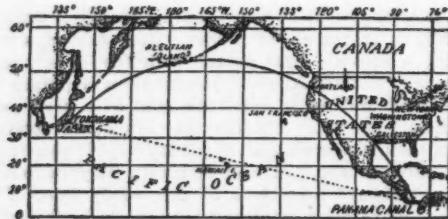
The Germans use potato starch in many ways and make many things from it. For instance they make alcohol for fuel from a considerable proportion of their potato crop.

During October, is a good time to prepare land for the potato crop of next year. The land should not have potatoes in it last year and if possible not for two years. It should have been kept clean and well cultivated. A coat of well rotted manure may be applied now and the whole plowed deeply and carefully. This plowing gives a good opportunity to destroy all insects, such as potato bugs, corn ear-worms and the like, which might have hibernated in the ground. In addition, it allows the manure to lose its plant food to the soil and much more plant food to be liberated from the soil by the weather and possibly by bacteria. In dry regions this may mean the saving of much moisture for next year's crop.

Next month, we will study the potato as food, and learn something of its history and where it is now grown in great quantities, that is, something of its geography.

HOW THE MAP DECEIVES

The shortest line on the earth's surface from Panama to Yokohama is not thru Hawaii. The eye is deceived by our maps which fail to show truthfully the facts of a globe on a flat surface. The Scientific American says we get from our geographies the notion that Canada is twice as big as the United States, that Greenland is fully as big as Africa, and that Alaska is much larger than Australia." As a matter of fact the area of Canada is less than that of the United States, and Africa is much larger than the whole of North America, while Greenland and Alaska combined would not equal half the area of Australia. Norway and Sweden, which on the map look like a great bear creeping out of the frozen north to gobble up the small states bordering the North sea, are actually only half the size of the state of Venezuela in South America. Outside of Russia there is not a single country in Europe half as big as Columbia." We get wrong ideas of directions and distances as well as of size from flat maps. "For instance, a schoolboy would tell us that the shortest course between the Panama canal and Yokohama, Japan, would



MAP SHOWING SHORTEST COURSE

take us thru Hawaii, and you could not make him believe otherwise without showing him a globe and letting him stretch a string from one point to the other, when, much to his surprise, he would find that the shortest course would be to travel back thru the canal to its Atlantic end, taking a northwesterly course that would carry him near Galveston, and up to Portland before he struck the Pacific ocean, thence up thru the Aleutian Islands. The accompanying map is a Mercator projection of a part of the earth, showing the apparently short-

est course between the Panama canal and Yokohama by a dotted line and the really shortest course with a heavy full line. On a globe it is easy to see that the bulge of the earth makes the dotted course considerably longer than that shown by the full line."—The World's Chronicle.

THE MEXICAN SITUATION

The special message which President Wilson placed in the hands of Acting President Huerta of Mexico thru the special representative, Mr. Lind, proposing terms of peace between the warring factions in that country, has not availed anything thus far. Acting President Huerta courteously but emphatically declined to accept the terms of President Wilson's peace proposition. After waiting some days for President Huerta to re-open negotiations, which he did not do, President Wilson convened both houses of the United States congress in session and placed before that body the information contained in his message to Mexico and that country's reply, together with a special message to congress on the situation. President Wilson's message to Mexico asked that Acting President Huerta resign his office and that he announce positively that he would not be a candidate for election to the presidency, that hostilities cease, and that a presidential election be held as soon as possible with the guarantee of a full and free vote of the people, and that both sides in the war agree to abide by the result of the election. Huerta in his reply made it emphatically clear that any one who suggested peace to him at this time was not a friend of his. He characterized the insurgents who are fighting against him as "bandits," who are beyond the pale of civilization. He says he will continue the war until he conquers them.

President Wilson's policy is one of peace. He stands for no armed intervention in the affairs of Mexico; for strict neutrality, forbidding the exportation of arms or munitions of war of any kind from the United States to any part of the Republic of Mexico; all Americans were notified and urged to leave Mexico as soon as possible, assistance and transportation being furnished them in getting away; our government will refuse moral support to the immoral and incompetent government of Huerta; it will keep steadily before the people of Mexico the assurance of our friendship and the offer of our good offices, and await the outcome. As to the condition of affairs in Mexico President Wilson in his address to congress said: "The present circumstances of the Mexican republic, I deeply regret to say, do not seem to promise even a foundation of peace. We have waited many months—months full of peril and anxiety—for the conditions there to improve, and they have not improved. They have grown worse, rather. War and disorder, devastation and confusion, seem to become the settled fortunes of the distracted country."

THE BIG KEOKUK DAM ON THE MISSISSIPPI

During the last days of August occurred appropriate exercises at Keokuk, Iowa, and neighboring places in Illinois, in celebration of the completion of the big Keokuk dam across the Mississippi and the opening of the canal lock for steamboats which the dam made necessary. This great dam and canal lock cost \$27,000,000. The canal lock is said to be the largest in the world. It is as wide as the Panama locks, 110 feet, and the lift is 40 feet. The dam will supply electrical power to a large section of the country. It affords 310,000 horse power, or, about half that of Niagara Falls. The power company is now transmitting power to St. Louis, 160 miles away. It is prepared to furnish electric power to a large section of Iowa, Missouri and Illinois.

How to Interest Pupils in Geography

Miss Katherine Lane, Janesville, Wis.

If I were to give one reason why so many of our pupils dislike geography, I would say it is because each lesson is nothing more nor less than a memory exercise. Let part of the work be memory work, but let a much larger part of it be the cultivation of the imagination and the development of judgment.

Concerning the memory part of the work: The knowledge of mere names and positions of places is worth little or nothing unless the pupil has some interesting associations with them. If you are asked to learn the name and position of a place the memory refuses to retain it because it has no organic connection with anything else you know. Tell the children something interesting about the place and let the mere location be only incidental. For instance, tell the children that the asphalt we use on our city streets comes from Trinidad island. Then have them locate this island. These two associated facts will be held in the mind longer than one isolated fact.

How may geography be made a means of cultivating the imagination? A leading psychologist of our times says that imagination is, next to the direct action of the senses, the most important in its length, breadth and depth of all mental powers.

In the first place it is well to do away with everything that tends to cramp the child's mind within the four walls of the schoolroom. Some things, as maps and the sand table, cannot be dispensed with, and these are invaluable if used in the proper way. But we can teach geography by means of maps so that the mind will rarely go beyond the map,—i. e., the world and all it contains is limited to the colored surface of a piece of paper. Now the map, like a word, should be the means of recalling a reality. So, teach the child thru the map and not for the sake of the map. And in the use of the sand table do not let their minds stick in the mud pie. By the use of pictures, and by the use of objects that have come from the region you are studying, and by taking the pupils on an imaginary journey thru that region, draw their minds away from the representation to the represented; away from the symbol to the symbolized.

I find it unprofitable to display to my class the outline: position, surface, drainage, climate, occupations, etc. Some such outline as that must be clearly in the mind of the teacher, but it is not well to put it before the pupils. They are not concerned with our mechanism of teaching. They are to be interested, to be led by ways which they know not but which we know. It is the teacher's work to throw upon the curtain of their minds one lovely picture after another, and never in any way draw their attention to the machinery by which she does it. Teachers are apt by a wrong use of charts, maps and outlines to keep the child's mind right there in the schoolroom, and that real beautiful mountain, river or city is entirely lost sight of.

If you were to say "Rock River" to the boys of Janesville, what picture do you think would come to their minds? They would think of a real river, with its green banks, its rippling waters, its curves and windings, its treacherous places and its good fishing places and all the world of associations that you know nothing about but which you can guess at by looking into eager faces and sparkling eyes.

Now ask nine-tenths of all pupils who have ever studied geography to locate the Mississippi River. Not much eagerness or enthusiasm will be apparent. You'll look in vain for a flushed face or a bright eye. With solemn tread Johnnie marches to the front of the room and points out to you a crooked black mark running

from north to south on the map. To Johnnie that is the Mississippi River. No green banks! No rippling waters! Is it any wonder that that boy dislikes geography?

But how is it possible to make his knowledge of the Mississippi River as refreshing as is his knowledge of the river he has grown up with? In the first place, utilize his knowledge of the river he has seen in teaching the new river. Use pictures of the river you are teaching and pictures of scenes along its course. Display to your class objects that have come from that region. By the use of pictures and objects you can keep the eye as well as the ear in exercise during the lesson. To reach the mind by double avenues is to increase the chance of success. Take the pupils on an imaginary journey up this river. Children are naturally imaginative. They love to go on these journeys. They will climb the highest mountains. They will go down into the deepest mines. They will stand on the North Cape with you watching the midnight sun.

Space will not permit a full description of that river here. But by use of pictures and objects and by taking the pupils on an imaginary journey up the river, describing the scenery and interesting features on either hand, teachers can make that name Mississippi river, stand for a real river and not for a black mark on the colored surface of a piece of paper.

But this way of teaching geography necessitates a careful preparation for each lesson on the part of the teachers. A teacher cannot interest a pupil in geography unless she herself is interested and she will not be interested unless she thoroly understands her subjects. She must know what is in the text and a great deal more besides. Let her consider her text as the skeleton devoid of flesh and blood and life, and let that outside reading that she does, and those pictures that she collects and those objects that she encourages pupils to bring be the flesh and the blood which will clothe the dry bones.

ASSIGNING THE LESSON

The teacher ought to know the lesson thoroly at the time that lesson is assigned. She ought to spend ten or fifteen minutes in making the assignment. Her work during the assignment is to illuminate the next day's lesson, for, as you know, geographical facts seem very dull and uninteresting to an ordinary child when met with for the first time on the printed page unless a living teacher has breathed into them the breath of life.

Let us look at two kinds of assignments to a fifth grade class.

In the first the teacher says: The lesson for tomorrow will be the five most important cities of England, found on page seventy-eight in your books. And when the study period comes, the poor patient schoolboy (for sufferance is the badge of all his tribe), pulls out his geography and memorizes such dry facts as this: "Sheffield is in the northern part of England. It is the center of the cutlery industry, being especially noted for its knives." When the recitation period comes he will recite that to you, and will point out Sheffield on the map, and the saddest part of it all is that he can do all that without the movement of a mental muscle.

Now let us look at this other assignment.

The teacher says to her class, "I want you to come with me today on a journey. We will visit Sheffield in England. The first thing we notice, as we go thru the streets of this city, is the smoke. See the volumes of smoke pouring out of those smoke stacks? The air is full of soot. Listen to the roar and the rumble of

mighty machinery. See those cars filled with coal going in every direction. One of those coal cars is approaching a large ugly looking building that seems to be all windows. We will enter this building. It is a knife factory. There is a box of samples showing the different kinds of knives made here. Where did Sheffield get the iron that she used in making those steel blades? Trace, on the map, the route that iron would take from the country where it is mined to Sheffield. Where did she get the metals in those brass rivets? Trace the route of those metals. Where did the silver in the name plate come from? Trace its route. See the different kinds of materials in the handle. There is an ivory handled knife. Do elephants roam about thru England? Then where does Sheffield get its ivory? There is a handle made from a tortoise shell. Where does Sheffield get tortoise shells? (If they have studied the Amazon river they will be able to answer this). That handle over there came from the horn of a reindeer. Where did that reindeer live? Those knives over there are called Boston Bones. Why was that name given to them?

The above problems are to be written on the blackboard and the pupils are to work them out during their study period. Let the teacher take three or four other cities in like manner. She can make the assignment in ten or fifteen minutes by taking type cities and by taking care that the work moves right along. Then when the study period comes and the pupil takes out his geography and reads, "Sheffield is in northern England. It is the center of the cutlery industry, being especially noted for its knives," he will read something into that statement.

The teacher should take great care here that she does not pour forth all the knowledge she has on the subject and leave the child little or nothing to do. Let her by raising questions and presenting problems lead the child to discover what she has discovered and be glad and happy if he discovers something she has not. Let the questions or problems be written on the board and let the class study them. You know how children love to work out puzzles and in the same way they delight to work out these problems if they are within their grasp. If they have failed to solve anyone of them when it comes time to recite, then by questioning lead them to the solution during the recitation. If they give a wrong answer do not tell them they are wrong, but by a question put them right.

And I will repeat. Do not impart to them all the knowledge you possess, but rather, be the guide, the director, the superintendent of their mental activities. You would not train a boy to be an athlete nor would you interest him in athletics by lifting him over all the bars, carrying him up all the ladders, defending him with your own fists, and then send him into the world to fight his own battles. Neither will you interest a pupil in geography nor train him to gain strength of mind by pouring forth all the knowledge you possess, and allowing him to be the passive, innocent recipient of that knowledge without the movement on his part of a mental muscle.

In conclusion,—If you were to talk to a sheep grower, a stock raiser or a gardener, they would tell you that they love their work because they love to see things grow. And if teachers would so shape their methods of instruction that they would feel sure that the minds before them were gaining in strength day by day, then I know that they could say with the gardener, "I love my work because I love to see things grow." If a teacher loves her work and is interested in it, then it follows as surely as does day follow dawn, her pupils will be interested too.

SCHOOL JOURNAL

TEACHING BY PAGEANTRY

On the last Saturday afternoon in August an inspiring spectacle was viewed in Central Park, New York City. Important lessons in New York history and government were illustrated in a big pageant. Five thousand of New York City's children under the direction of forty leaders of Park Playgrounds presented in costume by dances, tableaux and pantomime the progress of the development of New York for three centuries, 1613 to 1913. The Outlook thus briefly describes the pageant: "After the Indian march and war-dance, the pageant practically opened with the scene representing the purchase of Manhattan for the Dutch by Peter Minuit (1626) for beads, knives, and ribbons valued at \$24. Then came in historic succession the surrender of New Amsterdam to the English (1664); its rebirth under the English flag as New York; the Colonial period (1700), represented by a stately minuet, admirably rendered; the Slave period (1701), with its Pickaninny Dance to the music of the always popular "Dixie," followed by a chorus of "Suwanee River;" the Revolutionary period, with the "March of the Boys of 1776," excellently done; the Evacuation of New York by the English and General Washington's farewell of his officers (1783). The dances indicating the flood of immigration into this country by the Irish and Germans (1800) and by the Italians and Russians (1870-1880) were given with spirited animation by children displaying in their faces and forms the characteristics of the races they were portraying. Then came in rapid succession tableaux indicating the growth of Greater New York. The Grand Rally, when the five thousand children gathered around the flag, pledging their allegiance at the top of their voices, was a satisfactory ending to a pleasant afternoon, profitable for young and old alike."

This New York pageant offers a suggestion to other cities, big or little, for impressing upon young and old important lessons of local or state history and development by means of the pageant.

THE SCHOOL TEACHER

She knows full well the verbs and nouns,
Can locate all the streams and towns,
And trace linguistic ups and downs—
And all for forty dollars.

In mathematics, science, art,
And agriculture's busy mart,
She always takes a leading part
And all for forty dollars.

Her garb is always trim and neat,
Her shoes just fit her dainty feet,
Her wardrobe's always quite complete—
And all for forty dollars.

She goes each year to summer school,
To learn the pedagogic rule,
And buys each latest book and tool—
And all for forty dollars.

She gives her substance to the poor,
Receives the pleaders at her door,
And buys their tickets by the score—
And all for forty dollars.

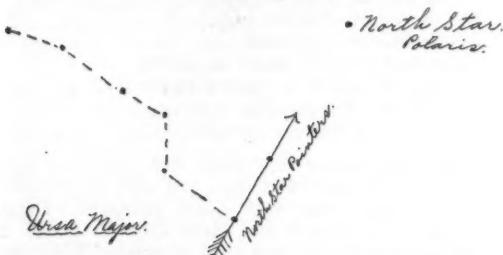
She teacher forty girls and boys,
Smiles thru their questions and their noise,
And never loses equipoise—
And all for forty dollars.

—Southern Teacher.

Astronomy in the Grades

Miss Jersamine Crapser, Evanston, Ill.

"Fixed in the north shines the bright Pole Star,
Guiding the sailor's way from afar;
Round and round it all other stars go,
But the Pointers always the pole's place show."



Nature study has for some years been receiving a generous share of time on the school program, but few have made that subject include one of its most fascinating branches, the study of the stars. It is most attractive to children, boys and girls alike, as I have found in my four years' trial of it. Carlyle is often quoted as having said, "Why did not somebody teach me the constellations, and make me at home in the starry heavens which are always overhead and which I don't half know to this day?" If we can so interest children that their attention is given to the stars they will not in later years feel this loss. Indeed there may be a greater gain than this mere familiarity with the stars, for as so great a man as Immanuel Kant has said, "There are two things that ever fill me with new and growing admiration, the moral law within me, and the starry heavens above me." Another great teacher has said that nothing is so calculated to purify and elevate the mind of man as astronomical studies, for, he says, "Astronomy is an elevated, because an elevating science. It should therefore, be rendered attainable to all, aye to everybody." It offers a splendid opportunity for field work—observation of sunrise and sunset paints, lengthening and shortening of days, phases of the moon, observations of the planets and their movements among the fixed stars, etc.

Children are delighted to hunt for the Big Dipper, drawing it as it appears to them and reproducing on the blackboard the next day, being given as a motive the old rhyme which says:

"He who would scan the figured skies,

Its brightest gems to tell,

Must first direct his mind's eye north

And learn the 'Bear' stars well."

Then how interested they are to learn its various names, Ursa Major, Big Bear, David's Car, the Snail, the Plow, the Wagon, and Charles's Wain. The ancient Egyptians called it the hippopotamus, the American Indians, the Polar Bear.

Next, they may learn the constellation Cassiopeia, drawing it as observed, and again and again from memory, and reading the myth concerning its origin. On the opposite side of the pole star from the Big Dipper and about the same distance from it, is a group of bright stars arranged like an irregular W; this is the constellation Cassiopeia, or "The Lady in the Chair." It lies on the course of the Milky Way and someone has likened its form to that of a zigzag railfence.

The myths say that Cassiopeia was a very beautiful queen, and a very vain one, who persuaded her husband, Cepheus, to accompany her to the home of the gods, Mt. Olympus, and there to boldly declare herself more beautiful than any goddess or sea-nymph. Jupiter, in anger, punished them both by placing them in the sky,

their faces turned away from the bears so that they might not harm them by so much as a glance.

We wish however, to know not only star groups, but the individual stars, so accordingly learn the names of the fourteen first magnitude stars visible in the northern hemisphere, locating easily that brightest of all, Sirius, the dog star near the hunter Orion; then Vega, Capella, Pollux, etc.

Attention soon turns to the sister Pleiades, and upon hearing their story all are eager to try the ancient Arabian eye-test and count six, seven, some few nine, and marvel that people with exceptional eyesight see even twelve, while with the telescope some fifteen hundred are visible. One will surely exclaim that these form a third dipper in the sky. The myths concerning the Pleiades are several; in one they are the hen and her chickens," Alcyone, the brightest one, being the mother of the brood. Probably most popular is that of the seven sisters fleeing from Orion, who when nearly overtaken were rescued by Jupiter and placed in the sky. Bayard Taylor has likened this group to golden

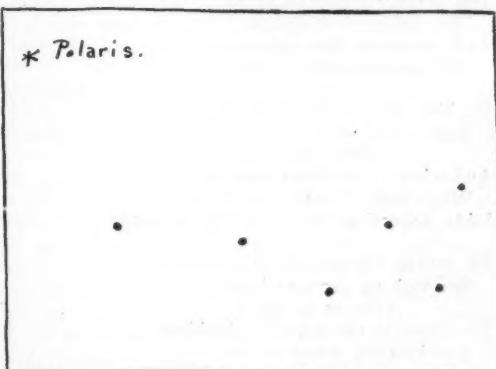


Diagram of Cassiopeia.

bees upon the mane of the bull. Older children will appreciate the poem, "The Lost Pleiad," by Mrs. Hemans, and if able to visit an art gallery become admirers of the exquisite statue called "The Lost Pleiad."

We learn the ecliptic and to be able to trace it across the sky, naming the zodiacal constellations visible on it at the time, and taking pride in knowing not only the English but the Latin names. The zodiac is a belt extending eight degrees on either side of the ecliptic (the line in which the earth moves on its journey around the sun). In this belt are the "Zodiacal constellations;" there are twelve of them, and Dr. Porter calls the series the "zoological garden" of the sky; indeed, with the addition of Cetus, the whale; Cygnus, the swan; Draco, the dragon; Vulpecula, the fox, and Canes Venatici, the hunting dogs, there is a veritable celestial menagerie. The ancients who named the zodiacal constellations gave them names with meanings and when the earth passed thru the group called the Water Bearer, they believed wet weather was sure to come; they thought that the Scales brought days and nights of equal length; that the Archer brought the hunting season; Leo, the lion, was the bringer of heat, and the Egyptians especially revered it, since it came with the rise of the Nile. Altho it requires a good imagination to see these forms in the stars, it is pleasant to be able to recognize them, and I will give the names as the children learned them:

(Continued on page 203)

School Entertainment

TOMMY'S HALLOWEEN

Willis N. Bugbee, Syracuse, N. Y.

Characters

Tommy (himself).

Tommy's playmates (any number of girls and boys).

Goblins (nine boys or less).

Fairies (any number of girls).

Costumes

Tommy and playmates wear ordinary play clothes.
Fairies wear white gauzy dresses, white stockings and low shoes.

Goblins wear peaked red caps, long green blouses girded about by wide belts, knee pants of green or brown, long stockings and long pointed shoes.

Scene I.

(Supposed to be a dooryard. Potted plants or palms are used for shrubbery).

Time: Early evening. (The stage should be dimly lighted).

(Enter Tommy with Jack o' lantern.)

Tommy (holding Jack-o'-lantern toward audience).

Just see my jack-o'-lantern,

'Tis Hallowe'en tonight,

And everyone that passes

Will get an awful fright.

I'll hide here in the bushes,
That's just what I will do,

(Sits near shrubbery.)

And when I see them coming

Why, then I'll call out "Boo!"

(Holds lantern as if to frighten someone.)

Of course I'll not get frightened,
For look up there and see—

(Points to sky.)

The "man in the moon" is looking
And keeping watch of me.

No one will dare to touch me
'Cause I'm a "bogie man;"

I'll try to scare the grown folks
And everyone I can.

I'll scare my sister Susie,
A-walking with her beau;
And then I'll scare my grandpa,
Who always walks so slow;

And Nell and Bess and Jennie,
And maybe Uncle Jim—
O yes, that would be better
If I should frighten him. (Yawns.)

I wonder what's the matter,
Nobody seems to come.

(Looks up and down roadway.)
This waiting makes me sleepy, (yawns)

I wish they would—oh, hum!
(Yawns and falls asleep.)

(The pianist plays very softly, then changes to livelier strain.)

(Enter Goblins, running, dancing, or with a hop and a skip, and stand in line at front. They sing to tune of "Learn a Little Every Day.")

We are nine mischievous Goblins,
And we hail from Goblinland;
There is always mischief brewing
When you see our merry band.

'Tis a time for fear and trembling
When our merry laugh you hear,
But it's just as well for mortals
That we come—but once a year.

We're a jolly band of goblins,
And we hail from Goblinland;
We are out for fun and frolic,
Or whatever is at hand.
Come and join the dance so merry
While the moon is shining bright.
Oh, 'tis now for fun and frolic,
For 'tis Hallowe'en tonight.

(During first stanza they keep step with feet while singing and turn and twist from one side to the other, glancing at each other with queer grimaces. During last stanza all join hands and dance about in circle. At close of last stanza, the two goblins nearest R discover Tommy and beckon to others.)

Oh, Goblins, see what we have found,
Right here asleep upon the ground!
(Others gather around and look at him.)

All—

Now isn't this a jolly sight
For sprites like us on such a night?

Oh, we shall have the jolliest fun
Before this Hallowe'en is done!

We'll seek the cave where witches dwell
And bid them cast their magic spell;

And then we'll summon our merry band
And carry him off to Goblin land.

(Various ones repeat "To Goblinland," one after the other.)

All—Oh, yes,—

We'll carry him off to Goblin land.

(All dance in Circle again to lively music.)

Enter Fairies, L, tripping and singing. The Goblins step to R. as Fairies enter.

Fairies—

What mischief now, we'd like to know,
Has made your faces all aglow?

Goblins—

'Tis Hallowe'en, the night for fun,
And ours has only just begun,

For see this boy upon the ground,
Like Little Boy Blue, asleep so sound;

We'll summon now our merry band,
And carry him off to Goblin land.

(Fairies discover Tommy asleep and make various exclamations as they gather around him.)

Fairies—

Oh, Fairies, look! He's fast asleep,
And over him a watch we'll keep.
(Shaking fingers at Goblins.)

You shall not take this lad away
While we as guards around him stay.

First Fairy—

But if you should, we'll call our queen
And there'll be trouble then I ween.

Second Fairy—

We'll call the Brownie policemen out
And put you Goblins all to rout.

The Catholic School Journal

All Fairies (to each other).—

It is our task as well as joy
To shield from harm this sleeping boy.

Fairies Sing—

We are merry little fairies
From the realm of Fairyland,
And the mortals never see us,
We are often close at hand,
For we try to make folks happy,
And ourselves as happy, too.
Oh, it keeps us very busy,
There's so much for us to do.

We are merry little Fairies
From the realm of Fairyland,
We're to have a great reception;
We're to have a frolic grand;
All the fairies meet at midnight
To "receive" our dainty queen,—
Then hurrah for fun and frolic,
On this night of Hallowe'en!

(A sound of singing is heard in distance.)

First Fairy—

Oh, listen! What is that I hear?

Fairies and Goblins (listening)—

The mortal folks are coming near.

And each one holds a lantern bright.
Come! We must hurry out of sight.

Fairies (to Tommy).—

But we will keep our promise true,
No Goblin shall do harm to you.

(Exit all.)

(The music and singing grows louder. Enter boys and girls, L., with jack-o'-lanterns.)

(Boys and girls sing to tune of "For That Is All They Know.")

Ho! Ho! Here's Master Tommy now,—

'Tis him and no mistake;
He started out to scare us all,

But he couldn't keep awake.
(All laughing heartily.)

Ho, ho, ho, ho, ho, ho, ho,
Ho, ho, ho, ho, ho!

He started out to scare us all'
But he couldn't keep awake.

Chorus. (All march around with lanterns held toward Tommy.)

(1st boy) He couldn't keep awake,

(2nd boy) He couldn't keep awake,

(All) He started out to scare us all,

But he couldn't keep awake.

(Tommy rubs his eyes, sits up and looks about sleepily. The following is half spoken and half sung.)

Tommy—

Oh, what's the trouble? Where am I?—

And what's it all about?—

My eyes are full of sand, I guess,

And I can't get it out (Rubbing eyes).

I thought I saw some fairy folks,

And Goblins—such a lot,

And did I scare my Uncle Jim?

I really 'most forgot.

Chorus (all sing)—

He's really most forgot,

He's really most forgot,

Oh, did he scare his Uncle Jim?

He's really most forgot.

(Tommy rubs eyes while others hold lanterns toward him.)

Curtain

Note: The tunes mentioned will be found in "Merry

Melodies," 15 cents, and may be obtained of author or publisher. The Fairies' and Goblins' songs were originally written to be sung to tune "It's So Nice to Be Acquainted," 25 cents, and may be purchased of the author.)

(Book rights reserved by the author.)

ASTRONOMY IN THE GRADES

(Continued from page 201)

Aries, or the Ram.

Taurus, or the Bull.

Gemini, or the Twins.

Cancer, or the Crab.

Leo, or the Lion.

Virgo, or the Maiden.

Libra, or the Scales.

Scorpio, or the Scorpion.

Sagittarius, or the Archer.

Capricornus, or the Goat.

Aquarius, or the Water Bearer.

Pisces, or the Fishes.

The Monthly Evening Sky Map proves invaluable to the teacher and with its help she needs little other aid, at least to a knowledge of the planets and constellations. Scrapbooks on the subject also make the children alert and result in their collecting beautiful reproductions of photographs, pictures of the great telescopes and observatories of the world, as well as paragraphs on a multitude of related subjects. The sources are manifold, monthly magazines for grown-ups, Sunday school papers, St. Nicholas and The Youths' Companion all frequently containing well illustrated articles. Designing the covers for the scrapbooks affords an opportunity for correlating with the art work. Occasionally the biography of a famous astronomer is read and reported on, furnishing fine material for language work.

As the winter months come on, Orion, the hunter, arises in the east and claims attention far exceeding that granted to the Bear or mild Cassiopeia. Opera glasses and field glasses appear and the boys meet and gaze at the Great Nebula in the swordhandle, and proudly point out Rigel in the hero's foot. Some one then quite naturally observes the two stars forming Gemini, the Twins, which group is in England called the Giant's Eyes.

Even tiny kindergarteners love the shining heavenly bodies; one small neighbor lad sat on the veranda steps hugging his knees and rocking back and forth as he softly chanted to himself, "Moon tum to me-e, moon tum to me-e!" Evidence of the depth of interest in the older children is shown by their choice of constellation-finders, telescopes, subscriptions to the Monthly Evening Sky Map, and books on the stars, for Christmas and birthday gifts.

In learning the order of the planets, commencing with the one nearest the sun, we borrow a device of Mr. Ellison Hawkes, who composed the following sentence especially for children:

"Men Very Easily Make Jugs Serve Useful Needs,"
Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus,
Neptune.

The initial letters of the words of this sentence being the same as the first letters of the planets in their order, also distinguishing the two M's by making the one standing for Mercury begin with Me, and the one for Mars with Ma.

So shall we be able to say good evening to these stars and planets with keen pleasure, and the sooner appreciate these lines from Shelley:

"Heaven's ebon vault

Studded with stars unutterably bright,

Thru which the moon's unclouded grandeur rolls,

Seems like a canopy which love has spread

To curtain her sleeping world."

An Autumn Gipsy.

MARION MITCHELL.

CHURCHILL—GRINDELL,
Authors and Publishers of Children's Songs.

1. I know a gip - sy maid - en, You've seen her too, I'm sure; Some-times in dress of
 2. My queen is more be - lov - ed; I wish that I might tell How man - y ar - dent

bright-est red, She dan - ces past my door; Then far a-cross the stub - ble-fields, Where stood the har - vest
 sub - jects go With her o'er hill and dell. They dance un - til the fair - y -clocks Chime out life's sleep - y

sheaf, The Gip - sy Queen of Au - tumn fits, Sweet Mistress Ma - ple - Leaf. O the gip - sy maid - en,
 hour; Then round their queen they fall a - sleep, On wood-land's leaf-y floor.

O the gip - sy queen, A fair - er lit - tle gip - sy maid - en I have nev - er seen; She dan - ces like a
 fair - y, She is a wood - land queen; O you should see my pret - ty lit - tle Gip - sy Queen.

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The Literature Class

FOUR FAMOUS MEDIAEVAL HYMNS.

By Sister M. Fides, Shepperson, M. A.,
Pittsburgh, Pa.

Doubtless the four best known hymns of the middle age period are *Dies Irae*, by Thomas of Celano, a Franciscan monk; *Stabat Mater*, authorship disputed, but attributed by good authority to Jacopone da Todi, a Franciscan monk; the *Canticle of the Creatures*, by St. Francis of Assisi; and the *Pange Lingua*, by St. Thomas Aquinas. Strange to say all these hymns, except St. Francis' *Canticle of the Creatures*, are still used in the service of the Catholic Church, and are as well known and as vitally helpful today as they were seven centuries ago. They were true voices, not echoes—hence they endure.

Death has always been in the world, and the best expression of the fears and hopes of the heart of man when shadowed by the mystery of death, lies in the voice *Dies Irae*. Sorrow is as old as life, and the great cries of the height have always overawed and soothed and pacified the lower cries of the valley; and so all love in sorrow mingles its sighs softly and prayerfully with the strong tender voice of the supreme Mother of Sorrow. Praise, the wonder-overflow of the mind of man when magically one with the unknown, the marvelous, the sublime, whether in nature or human life—has created Te Deums in the literatures of all languages. The Parsees sang their hymn of praise to the setting sun; the old Hebrew prophet cried aloud in words cognizable today. *O all ye stars of heaven, bless ye the Lord, praise and magnify him forever. Sun and moon, bless the Lord: light and darkness bless the Lord; fire, hail, snow, ice, and stormy depths bless ye the Lord, praise Him and extol Him forever and ever.* The Ambrosian hymn of the early Church arose exultantly over all the horrors of the centuries of barbarian invasions; over all the reformatory crisis of civilization; over all the fiercely fought progress of the middle ages; over the sixteenth century upheaval—the wrongs and sufferings and punishments and consequent purification of the Church; over the forests of the Red man and the awful wonderland of the new world where a Marquette gazed rapturously upon the mighty Father of Waters; a Ponce de Leon in search of the fountain of Youth wandered wonderingly in Flowerland; a Balboa first scaling the unknown Andean height gazed in silent awe upon the wide expanse of the Pacific Ocean; over change and progress and war-retardations and onward and upward strivings of the past ages; and over the pyrotechnic brilliancies of the nineteenth, the wonderful century; and over this country, this year, this day, this hour, has arisen and yet rises the Ambrosian hymn of the early Church. And in like manner the *Canticles of the Creatures*, St. Francis' *Hymn of Praise* is still a voice which the world hears and understands.

The *Pange Lingua* is preeminently the hymn of Faith; of that faith which under Neronian blackness shone bright in the catacombs or brighter still as burning torches of the midnight madness of Rome; of that faith which in spite of varying names and formulas and changing surface-phrases ever beats vitally in the heart of Christianity. The last two stanzas of the hymn *Pange Lingua*, beginning with the well known line *Tantum ergo Sacramentum* forms part of the Benediction Service of the Catholic Church.

And so death, sorrow-love, praise-love, and faith—those primal wonder-cries of the heart of man—have found undying voice in the great Latin hymns of the middle ages.

DIES IRAE

Dies irae dies illa

Solvet saeculum in favilla.

The chord of fear is dominantly vibrant in mortals when in the dread presence of death. Uncertainty, transitoriness, human helplessness, awe of the unknown, chord

tremulously with the fear-chord. Day of wrath, that awful day—and the earth shall melt away! All cataclysmic upheavals, whether of earth, of water, or of fire—seem wrathfully pitiless; all human flux and reflux seem to claim as kindred that earth which shall eventually melt away.

Tuba mirum spargens sonum
Per sepulchra regionum;
Coget omnes ante thronum.

And the trumpet scattering awful sound throughout the abodes of the dead, shall summon all to appear before the throne. No translation can even remotely express the force or the beauty or even the full meaning of this stanza. The regular tread of the trochee, the chiseled choice of words, the onomatopoeic effect are untranslatable.

Higher than physical fear even tho' it reach the height wherefrom in awful grandeur rises the conflagration in which the earth melts away, is that fear of the soul at the scrutiny of a judge who knows all and from whom nothing can be hidden, who takes no bribes or excuses, and who renders to every man that which is just.

An honest estimate of wrong doing, a sturdy admission of guilt, seem characteristic of the generations that are gone; they took their own blame and did not try to shuffle it off on their parents. Happily the Lombrosian theory of heredity or the ghost of Ibsen's *Ghosts* had not yet been evolutionized. But if these men and women of the long ago were honestly sinful and honestly afraid of the great trumpet call to judgment, they were also in possession of a childlike faith which saw in prayer and in confession, and in the worthy reception of the Eucharist a remedial force by which they might escape all the dread penalties of sin and the terrors of judgment. And so the fear-chord modulated with hopeful impetration in the stanza:

Rex tremendae majestatis
Qui salvandos salvas gratis,
Salva me, fons pietatis.

King of tremendous majesty—thou who savest, O save me, fount of love!

Then follows the quaint appeal urging reasons why God should be merciful. The Saviour is called upon to remember that he came to earth, that he suffered and died for the sinner; and then artfully the phrase concludes with the petition, *Let not so vast a labor be in vain*. The Saviour is then further urged to grant to the guilty soul that pardon which he gave to Magdalén and to the penitent thief. Then with a final shudder-wave of fear mingling with hope and the peace of pardon, the hymn closes. Amid what scenes of solemn splendor has the *Dies Irae* resounded throughout the centuries! The Church has the same burial services for the low and the lofty, pauper and prince, a Breton peasant and Louis le Grande.

It is related that at the obsequies of Louis XIV., Louis the Great, the first words of the sermon delivered by the great pulpit orator Massillon, were *God alone is great*; and at this utterance the vast audience spontaneously arose—a mute tribute to the eloquence of truth. And the *Dies Irae* thundered amid that scene.

Death is the great leveler, and it is fitting that a Mother Church should make no distinction over the dead forms of her children, they are all equally dear to her, all comparatively unknown, commissioned to her keeping by one who knows; so over each and over all rise imprecatively the fears, the hopes, the gentle pleadings, the deep promise-pardons of her *Dies Irae*.

(To be continued with studies of each of the other three hymns.)

THE INFALLIBILITY OF THE POPE.

(Continued from page 188.)

sin is not sin, that he can play fast and loose with the commandments of God? How can you believe that whatever that man in Rome chooses to say is right? How can you put your intellect and your conscience in such thrall-dom?

This is Beelzebub's interpretation of the Pope's infallibility. It is not the doctrine of the Catholic Church. It is the interpretation of an enemy.

The teaching of the Catholic Church as to the infallibility is reasonable, Scriptural, and easy to believe.

The best way to find out precisely what Papal infallibility means, is to get the Church's own explanation of it.

The dogma was defined by the Vatican Council on July 18, 1870. That council was the twentieth general council held by the Church. It was attended by nearly 700 Bishops, gathered together for all over the world, representing more than 30 nations and more than 250,000,000 Christians. Their decision is expressed in these words:

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of Shepherd and Teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrines regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irrefutable."

According to this definition Catholics are bound to believe that the Pope is infallible only when he speaks *ex cathedra*, that is, from the chair of Peter, 1, in discharge of his office of Pastor and Doctor of all Christians, 2, by virtue of his supreme Apostolic authority, 3, defining a doctrine regarding faith or morals, 4, addressing the Universal Church, and 5, requiring her to hold the doctrine which he so defines.

So understood, the doctrine is very limited. It means when put into a brief sentence, that God will keep the Pope from teaching error, in faith or morals, when he acts as head of the Church.

On this subject read Cardinal Newman's "Letter to the Duke of Norfolk" in reply to Mr. Gladstone's pamphlet called "Vaticanism." Read also Cardinal Manning's "True Story of the Vatican Council." Read the article on Papal Infallibility in the Catholic Encyclopedia.

There is nothing in this doctrine to make us believe that the Pope cannot make a mistake as man, as a historian, as an author or as Bishop of the diocese of Rome. He may err then, although it is not likely. But when he fulfills all the five conditions demanded by the dogma of infallibility, the Holy Ghost will keep him from error.

Similarly a Pope, having free will and being human, may sin. But doing wrong and teaching truth are entirely different things. Infallibility is not impeccability. The Pope is infallible by God's will and God's power, for the good of the Church, so that we may be sure of the truth.

The Catholic Church has always believed that it possessed infallibility, but it was not certain whether this divine gift resided in the General Councils presided over by the Pope, or in the Pope alone. Many theologians always held that infallibility was in the Pope alone. The Vatican Council so decided. There was nothing new in the definition. It simply settled, once for all, what had been the common belief of the Church.

This privilege of the Pope cannot be exercised arbitrarily, cannot make right wrong or wrong right, cannot change any of the articles of faith already defined, and will never be used, except after study and prayer and consultation with other Bishops, for the welfare of the universal Church.

It is founded on the word of Christ. It is based on reason. It is supported by the Bible. It has been held in the Church since the very beginning.

In the 16th chapter of St. Matthew's Gospel, verses 16 to 19, Jesus said to Peter:

"Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee (that Christ was God), but my Father who is in Heaven. And I say to thee that thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it."

Again, in the 22nd chapter of St. Luke's Gospel, verses 29 to 32, Christ said to His Apostles:

"And I appoint to you, as my Father hath appointed to me, a kingdom, that you may eat and drink at my

table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel." And the Lord said: "Simon, Simon, behold Satan hath desired to have you (all the Apostles) that he may sift you as wheat, but I have prayed for thee (Peter, the first Pope) that thy faith fail not, and thou, being once converted, confirm thy brethren."

Again the Lord said that the Holy Ghost would teach his Church all truth and that He Himself would abide with it until the end of time.

Finally, the Saviour said that he who heard the Apostles, when they preached and explained His religion, hear Him.

Now, as He was infallible and the Church was sent by Him just as He Himself had been sent, with all power needed to fulfill its mission, it is infallible. This infallibility of the Church rests in the Pope, who is the Bishop of Bishops, the supreme teacher of all who believe in Jesus Christ.

GOOD MANNERS.

"There was much of justice and sad truth in the statement attributed to Lord Rosebery before an audience to schoolboys recently," says the New York Commercial. "He said that courtesy and deportment have declined all over the world. Inasmuch as New York is the distributing center for the United States of all the nationalities of the world, we are in good position to observe and endorse the truth of Lord Rosebery's statement."

"Good manners, courtesy, correctness of deportment, the combination of good taste and consideration for the feelings of others are the outward manifestations of good breeding and that indefinable ideal of all good men, the gentleman. Further, it is a development of caution and of self-interest. In the days of the duello and in sections of the world where a man is yet physically responsible for offensiveness, considering for the susceptibilities of one's neighbors is the better part of valor.

One of the finest features about contact with the great and successful corporations of the country lies in the uniform and punctilious courtesy with which both great and small are treated. The day when brusqueness was looked upon as an attribute of virile honesty has gone. "Big business" has learned that the public which buys from and supports it is entitled to consideration and it has yielded gracefully as a matter of policy, but mostly, we think, because the representative American business man is the American gentleman and good manners is inherent with him.

"Lord Rosebery reduced the case of good manners to its simplest element when he instanced the old case of the three boys seeking a job. "Good appearance and good manners have an enormous commercial value in life," he said. "Good appearance, you may say, is not at your command. I do not agree. Good looks are not at our command; they are a gift of the gods, but a good, straightforward, manly appearance, an appearance without self-consciousness—which perhaps is the most disagreeable feature of all in appearance—is within the command of everybody."

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In Philadelphia, when a case of defective eyesight is discovered, and the parents cannot afford to buy spectacles, the city furnishes them. In one year the city council appropriated the vast sum of \$300 for the purpose. With that money 354 bad and delinquent children were fitted out with spectacles. The result was that most of the children went back to their regular classes and showed a vast improvement in both scholarship and deportment. Cleveland does the same thing. Last year it cost \$300.

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trachoma, ringworm, conjunctivitis, or scabies. He may indeed. Out of 674,000 school children examined by medical inspectors in New York City in 1910, not less than 286,000—43 per cent.—were so afflicted.

Medical Inspection.

And now for a moment forget what may happen to John. Has a community which forces all its children to go to school any right to force them to run the risk of catching any or all of these attractive diseases?

There is a dispute the country over as to whether the work of medical inspection should be done under the direction of the board of education or the city health department. In Chicago it used to be done—under great difficulties—by the inspectors of the health department. These inspectors are young physicians, who are paid only \$66 a month for half their time and have all the medical inspection work—in and out of the schools—on their hands. They were underpaid and overworked.

Commissioner of Health Young takes the position that all the work of medical inspection—both for contagious disease and for physical defects—should be done under the direction of his department.

Contagious Disease.

It remains true, of course, that every fall, when the public schools open, the cases of diphtheria and other contagious diseases start to climb. Usually they are at their lowest in July and August, during the summer vacation, when the children are widely scattered. When they come together again in September each schoolhouse is likely—unless proper precautions are taken—to become a new center for the spread of disease.

A chart prepared from the report of the United States census shows that in the territory where accurate statistics are kept there were a trifle more than 6,000 cases of diphtheria on Sept. 1 among children of school age. From that date the line climbs almost straight up, reaching its greatest height on Dec. 1, with a total of 14,000 cases.

When the nearly 400,000 children met in the schoolhouses of Chicago Tuesday morning there were 100 medical inspectors and seventy-five nurses from the health department ready to begin the work of inspection.

If these people are given the active help of teachers, parents, and physicians in active practice, there is no danger of anything alarming.

Nor—though the community has no share in the credit—are the teeth of the children to be altogether neglected. There will be dental inspectors on hand, men in active practice, who have either volunteered their services or are modestly paid for their time by private philanthropists. During the period from January to June, 1913, this service, entirely supported by private contributions, has a record of 376 visits to the public schools, at which the teeth of 17,291 pupils were examined.

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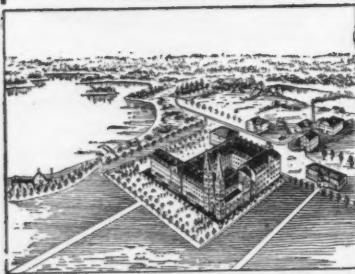
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CALENDAR: Winter Term opened December 10, 1912; Spring Term, March 4, 1913; Summer Term, May 27; Mid-Summer, June 24.

16,185 pupils were treated at the free dental dispensaries, more than 1,000 decayed teeth being extracted and 11,000 filled. So important is the subject regarded that in Vienna a society has been organized which maintains a number of buildings in different parts of the city, where the teeth of the children are examined and treated and the gospel of sound teeth and clean mouths preached to the whole community.

In Boston the Forsyth brothers have built a magnificent free dental dispensary at a cost of \$1,500,000. diamond jubilee, 75th anniversary of being recognized that bad teeth are a great handicap to efficiency. One of the big packing houses has gone so far as to establish at the yards a dental infirmary, where its employees may be examined and treated at practically no cost to themselves. If we are a nation of dyspeptics, bad teeth are one of the chief causes.

What might have been a serious fire in the Church of St. Francis of Assisi, Worcester, Mass., was prevented last month by the presence of mind and the quick action of one of the Sisters of Christian Charity who teach in the parish school.

It happened just at the close of the 9:30 o'clock Mass. Father Weyhoven, had given the benediction and was leaving the sanctuary for the sacristy, his back to the altar, when one of the Sisters stepped from her place in a pew, walked to the altar and reached for a blazing candle. Then it was noticed that some of the artificial flowers on the altar had fallen over the candle and had caught fire. She tried to put the fire out with her hands, but failing in that carried the burning articles into another room leading from the altar and then returned to her seat.

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It is a pity that more Catholics do not fit themselves to teach the blind. Apart from the opportunity such a profession presents for preserving and spreading the Faith among these unfortunate people, it is a very lucrative position, and should attract ambitious young men, and women.—Boston Pilot.

Plans have been prepared, under the direction of Bishop Meerschaert, for an orphanage and industrial school for Oklahoma City, Okla. The total cost of the buildings to be erected now is \$100,000.

In her ninety-first year Mother Anastasia Brown is celebrating her diamond jubilee, 75th anniversary of her entrance into the Community of the Sisters of Providence at Saint Mary-of-the-Woods. In the same convent another venerable Nonagenarian and fourteen other Sister Octogenarians edify that religious Community and prove to the world that a regular religious life is conducive to longevity.

Elsewhere in this issue of The Journal will be found the announcement of John Murphy Co., Baltimore, Md., publishers of Catholic text books for Catholic schools. The history and literature texts of this firm find favor with Catholic teachers in all parts of the United States. Fredet's Modern History, Jenkin's British and American Literature, and Murray's English Literature have recently been revised and brought right down to date, and all Catholic school directors who have not yet taken occasion to examine the new editions should make it a point to do so as soon as possible. For complete catalog of the Murphy books, or samples of texts, address, John Murphy Co., Baltimore, Md.

"Christian Politeness" is the title to a very meritorious book just published by Rev. M. M. Gerend of St. John's Institute, St. Francis, Wis. Intended for use in Catholic schools, academies, colleges and seminaries, it covers in an adequate and very helpful manner about all the phases of the subject that one might wish to have presented. The following are some chapters of the new book: Cleanliness, Clothing, Deportment, Salutations, Visits, Conversations, Meals, In Church, In School, At Play, On Journeys, Conduct as Guests, Letters, etc. The book is nicely bound in cloth, 315 pages, and sells for 75 cents (extra fine binding \$1.00)—postage 10 cents. Orders may be sent to Our Young People Co., 417-7th St., Milwaukee, Wis.

Six universities in Latin-American countries were established before the first one in the territory that afterward became the United States. The universities in Mexico and Lima were founded in 1551; Santa Domingo, 1558; Bogota, 1572; Cordoba, 1613, and Sucre, 1623. All these were founded under the auspices of a

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The Catholic School Journal

church which many people still have the effrontery to call an "enemy to education," says the Brooklyn Tabloid.

At the International Shorthand Speed Contest held at Chicago, August 20, 1913, under the auspices of the National Shorthand Reporters' Association, Mr. Nathan Behrin, an Isaac Pitman writer, won for the third time and permanently, the Shorthand Writer Cup, with an average accuracy of 98 per cent. in the 200, 240 and 280 words per minute tests, breaking all previous records for accuracy. Only one other contestant qualified—writing Pitmanic Shorthand—with a percentage of accuracy of 91.11. Mr. Behrin's record for accuracy in 1912 was 97.01.

This record again establishes the unquestionable superiority of the Isaac Pitman Shorthand.

Vocational and industrial schools, orphan asylums and many other Catholic institutions are now establishing printing plants, large and small, for instructions in the trade and for the production of institutional printing. If more of our young people became printers or pressmen rather than office clerks or seekers of odd jobs, they would earn more and be more certain of continued employment. Write today to Barnhart Brothers & Spindler, 168 W. Monroe St., Chicago, for circular on printing outfits for schools.

The University of Santiago, Chile—a free Catholic university—was opened in 1899, which is not yet complete in all faculties, has property valued at one million dollars. Attending its courses of law, mathematics, agriculture, engineering, etc., are about 700 students and over 50 professors. Its institute of Humanities has an attendance of over 400, with 44 professors. Its library numbers over 30,000 volumes.

There are 17,945 priests in the United States, including Alaska—13,273 of whom are secular. There are 100 bishops and 14 archbishops, three of whom are cardinals. There are 14,132 churches, 9,500 of which have resident priests. There are 85 seminaries, with 6,169 students. There are 230 colleges for boys and 684 academies for girls, and 5,256 parishes with schools, 283 orphan asylums with 47,415 orphans. One hundred and eight homes for the aged and there are 1,593,316 children in Catholic institutions. Still there are Catholics who think it necessary to refute the slander that the Church is opposed to education, that her membership is ignorant and alien to the country.

Mount St. Mary's Orphanage, east of Wichita, Kas., burned recently with a loss of \$55,000. The sisters carried out twelve boys and girls, who were enjoying an afternoon's nap when the fire started. The loss is covered partially by insurance.

The Knights of Columbus have very nearly completed the \$500,000 endowment they started to raise for the Catholic University in Washington. Only \$5,000 remains of the amount required, and that will be secured before Columbus Day, October 12, 1913.

There are 1,050 more Catholic school teachers in France this year than last.

The cornerstone of the \$50,000 St. Mary's school, Kingston, N. Y., was laid Sept. 28.

The convert Sisters of the Atonement, Garrison, New York, are adding a new addition to their convent.

Ten new parochial schools are in course of erection in the archdiocese of New York.



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THE QUESTION OF HOME WORK.

By a Sister of St. Joseph, St. Louis, Mo.

"Shall we or shall we not assign home-work?" I would say that it is imperative upon us that we do. The teacher trains the mind chiefly in two ways: first, by infusing his own knowledge into the mind of the child, and secondly, by developing that knowledge from the child's original sources of knowing. This conceded, we must proceed to view the effect of home-work on the mind and morals of the child. Then we must be led by the result of this consideration as to the kind and amount of home-work to be assigned.

Since at-home work, which is, of course, the work to be done at home, and not in school, as is often attempted, the teacher can not be said then and there to be infusing his own knowledge into the mind of the pupil; his influence must be brought to bear upon the work through the exercise of the second method, that is, by proper suggestion during the day concerning something to be accomplished at home; he should arouse the curiosity or other worthy emotion of the child into a search for something in tomorrow's lesson which is proper food for thought. In no case should a pupil be dismissed from class without having a fair idea of what is expected from him regarding the subject to be exacted from him the following day.

Quoting J. L. Hughes on this subject we find, "Home-study at any period should consist of work which the child can do for himself." Rightly said; for, to tell a child to bring an explanation or proof of some rule, by illustrations of the same for the next day, without giving him some idea of the leading points, or where he may obtain light on them, is very much like putting a small child in the midst of a large city street with the injunction, "Come home at evening." He'll hardly be home in the morning, and if he does return, it will be with tear-bedimmed eyes, weary and heartsore, much like the pupil without home-work in many of our schools at the hour of nine o'clock or thereabout.

Therefore, we are convinced that we must act otherwise.

The Proper Uses of Home-work.

And now, as to the proper "use of home-work" it gives the child an opportunity to show what he can do, and I would instance arithmetic as a branch in which the previously laid-down principle can be easily carried out. Assign some more simple problems to be worked, illustrating the principle explained today, bearing on the lesson of tomorrow. This work should be so calculated as to be a fair test of what the child understands, but not such as will oblige him to ask assistance; for, under ordinary circumstances, if he ask it he will receive it. We can not rule the home; it is outside of our province. One way of testing the originality or the child's work might be this: The teacher takes, from among the papers collected in the morning, A's paper. This pupil is interrogated on problem 2 or 3, as the case may be; or he is asked to go to the board, and is given the identical problem. If he proceeds to work with ease, accuracy and fair rapidity along the same lines, and he does this in a number of cases, at unexpected times or turns, and answers questions on the work which the pupils may be encouraged by the teacher to ask, one may fairly conclude that such a pupil has done his own work.

Something similar might also be done in grammar. We have had a lesson in "Classes of Words." Allowing that it has been well explained, assign a few affixes, asking each pupil to see how many derivatives he can bring, formed of some root-words with the prefix "re," the suffix "ing" or "ful," etc. Or, it might be reading, assigning a number of questions on the lesson read in class today. Did you enjoy the reading lesson today? Why? How does it compare with the last lesson read? Shorter? Longer? Poetry? Prose? Which lesson do you like the better? Why? Is the author of each given? Do you know anything of either? Give some expressions you do not understand. Which paragraph or stanza, as the case may be, do you like best? If the class be sufficiently advanced, questions relative to narration, description, exposition, argument, and so on, might be multiplied, thereby stimulating the pupils mind to activity. In all cases, how-

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Other important adoptions are the high schools of St. Paul, Memphis, Denver, St. Joseph, Tacoma, and Duluth; South Dakota Agricultural College; North Dakota School of Science; Wisconsin State Normal, White-water; Illinois State Normal, Carbondale.

These are only a few of hundreds of adoptions this year. A striking indication of how the tide is running is shown in the fact that where new departments in high schools are being organized, Gregg Shorthand is being introduced in at least 75% of them.

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ever, care should be taken that the work be such as will discipline the mind—for which reason arithmetic appeals to many as the most effective, it being considered a fact that mental or intellectual arithmetic is one of the three great disciplinary studies of thought-power. The study therefore that I would place highest on the list for training the young mind to habits of rigid analysis is intellectual or mental arithmetic. But as it is not for me to do so, I content myself with coming as close as possible to it by original methods in practical arithmetic.

The Correction of Home-work Important.

However, any scheduled study might furnish excellent opportunity for home tasks to be used in the same or in a similar manner. But the correction of home tasks is imperative, and lest it involve too much labor on the part of the teacher, some method should be observed which would eliminate the necessity of looking over more than a few papers on a given day. For instance, take care that home-work is collected in the same order every morning and laid on the teacher's desk. The teacher takes two or three papers to be corrected. The next day she slips the papers of these same pupils under, taking the next two or three, varying the number according as the work is heavier or lighter, leaving no possible room for guess as to whose paper will come next. She scrutinizes these closely as to neatness, form, accuracy, etc. The next day at class-time the attention of the pupils whose papers have been valued is called to the excellency of some points on the same, and to the deficiency of others. These points having been illustrated at the board, or in some other manner, will invariably furnish matter for emulation by other pupils. Care should be taken that no pupil have a second paper criticized before every one in the class has had his turn; avoiding, however, the regular recurrence of turns. The use of such devices will minimize the work of the overtaxed teacher, as well as remove the objection that tasks are consigned to the waste basket without having been noticed, and besides accomplish results probably quite as flattering. After all, we are seeking results, and time is precious, where, as with us all, it is customary that each teacher not only attend to home-work—preparing of les-

sons, etc., but also that she give an appreciable time to self-improvement. Thus far for the "Use of Home-Work."

Proper Amount of Home-work.

Now for the "How Much" and the "Abuse" of home-work. The lowest grade, say Grade 1, should be assigned no home-work; and in general that the very young child should have but a very small amount of it, and simple, as its class lessons must be. In connection with this, Professor Huxley is quoted by eminent pedagogues as saying, "The Educational Abomination of Desolation of the present day is the stimulation of young people to work at high pressure by incessant competition." This leads me to the following argument: Of the study of children it may be said of those who keep late hours that they are conceited all the night and stupid all the day; for the parents, or elder brothers and sisters, fail to have at fingers' ends the answers to the questions with which the child continually interrupts their quiet evening conversation, simply because these questions are not pertinent to any leading or general principle of thought. Shall the 13-year old daughter of a Senator be considered more learned than her father because she answers a technicality in grammar, which he fails to define, but daily illustrates by numberless examples of the best clear-cut English? Or is he less educated than the teacher who goads the child on to such searchlight quizzings?

Doubtless we are all of the opinion that in any given space of time children learn less at night than they do during the day unless we consider the teacher to be a positive hindrance. The vigor and freshness of the mind should therefore be preserved, that the spontaneity of the same may co-operate with well-directed effort during the day instead of being spent and rendered irresponsible as a consequence of the overwork, or surfeit of conceit over the childish triumphs of the previous night.

These are merely arguments against too long a time spent at home-work or the "Abuse of home-work."

Special Circumstances Should Control.

In conclusion, let it be said that we must have home-

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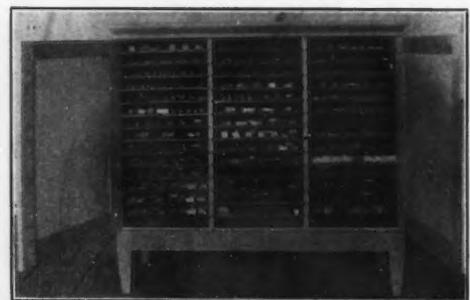
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work. But with that, as with all other things, the efficient teacher will be governed by circumstances which vary in different places and at different times. She will be moderate, following the advice of eminent spiritual writers: "Let no science and learning oust devotion and humility from your heart." If we remember this we may perhaps find that the dew of prayer having fallen more abundantly upon our efforts, we may realize, at least in some degree, the beautiful words of Jesus, the Teacher of teachers: "I confess to Thee, Father, Lord of heaven and earth, thou hast hidden these things from the wise and prudent, and hast revealed them to little ones." Surely if God does not teach our little ones and enlighten their minds, our efforts are fruitless.

If these efforts, then, are to be blessed, they must be undertaken from a motive of charity (the only moderator), which begets love, the real key to the heart of the child, from which source comes his best effort at **Home-work** as well as at **any other work**.

CALISTHENIC EXERCISES FOR PUPILS.

Mr. Suder, physical director, with the approval of Superintendent Young, has recently sent to the principals of the Chicago schools some outlines of exercises for young children and others for children in open air schools. In sending these out, he says:

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1. Inhale and exhale several times.

Raise arms sideward and inhale; lower arms and exhale.

Rise on toes and inhale; lower heels and exhale.

Bend head backward and inhale; raise head and exhale.

Raise arms sideward, rise on toes, and inhale; lower arms and heels and exhale.

Raise arms sideward and twist, bending head backward, and inhale; lower arms, raise head, and exhale.

2. 1—Hands behind neck, and sit erect—place! Hands on lap—place!

2—Hands behind neck, and lean back—place! Sit erect, and hands on lap—place!

3—Head backward—lower! Raise head, and sit—erect!

4—Head backward, and lean back—lower! Raise head and sit—erect!

5—Lower head backward, raise chest and inhale deeply—lower! Raise head and exhale—raise!

6—Raise left arm sideward and turn head left—raise! Lower arm, and head to the front—turn!

7—Like exercise 6, but right.

8—Place right hand behind neck and turn head left—place! Lower arm, and head to the front—turn!

9—Like exercise 8, but vice versa.

10—Lower head backward, raise chest, inhale deeply, and lean back. Raise head, exhale, and sit—erect!

The above exercises to be conducted by command. Practice each exercise several times.

Recreation exercises.

Exercises in sitting position.

From the erect position, forearms toward chest, finger tips touching, elbows sideward.

1—Move arms slowly sideward as far as possible, and twist the arms, knuckles down. Return to starting position. Practice several times.

2—Like 1, but inhale at first movement, and exhale at second.

3—Like 1, but lower head backward at first movement and raise head at second.

4—Like 3, but with inhaling and exhaling.

5—Like 1, but with leaning backward, arms over desk in rear.

6—Same, with inhaling and exhaling.

7—Like 6, but with lowering head backward and raising.

8—Like 7, but with inhaling and exhaling.

Exercises in standing position:

From the erect position, forearms toward chest, finger tips touching elbows sideward:

1—Move arms slowly sideward as far as possible; twist arms, knuckles downward, and rise on toes. Return

Isaac Pitman Shorthand Again Triumphs

At the International Shorthand Speed Contest held at Chicago, August 20, 1913, under the auspices of the National Shorthand Reporters' Association, Mr. Nathan Behrin, an Isaac Pitman writer, won for the **third time and permanently**, the Shorthand Writer Cup, with an average accuracy of 98.3% in the 200, 240 and 280 words per minute tests, **BREAKING ALL PREVIOUS RECORDS**. Only one other contestant qualified, writing Pitmanic Shorthand, with a percentage of accuracy of 91.11. Mr. Behrin's record for accuracy in 1912 was 97.01.

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to starting position and lower heels. Practice several times.

2—Like exercise 1, but at first movement inhale; exhale at second.

3—Step position forward left (right) like exercise 1, but with first movement bend left (right) knee, and with second movement straighten the knee.

4—Like exercise 3, but with first movement inhale; at second, exhale.

5—Like exercise 3, but with bending of knee bend head backward, and raise head with straightening of knee.

6—Like exercise 5, but with inhaling and exhaling.

7—Like exercise 3, but with bending of rear leg.

8—Like exercise 7, but with bending head backward, raising head, and with these movements, inhaling and exhaling.

Note: All exercises in sitting as well as standing, especially with breathing, must be practiced slowly.

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